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MODERATION

VS.

TOTAL ABSTINENCE;

OR,

DR. CROSBY

AND

HIS REVIEWERS.

NEW YORK:
The National Temperance Society and Publication House,
58 Reade Street.
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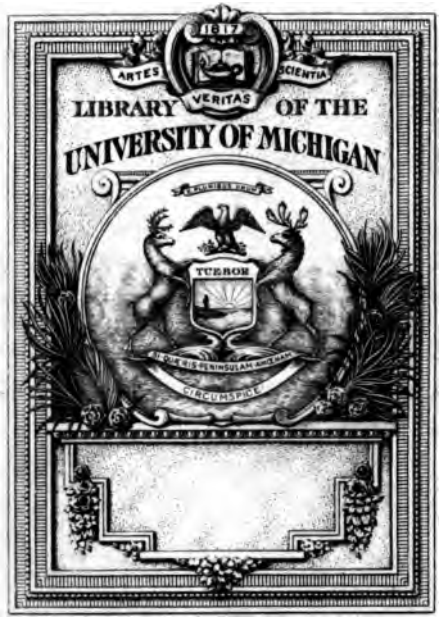

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Moderation vs. Total Abstinence;

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NEW YORK:
The National Temperance Society and Publication House,
58 READE STREET.

1881.

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H. J. HEWITT, Printer, 27 Rose Street, New York.

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H Russell
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A CALM VIEW

OF THE

TEMPERANCE QUESTION.

BY CHANCELLOR CROSBY, OF NEW YORK.

An Address delivered in Tremont Temple, Jan. 10, 1881, *in the Boston Monday Lecture Course.*

THE object of temperance societies is to prevent drunkenness. The cardinal principle in these societies is total abstinence from all that can intoxicate. That total abstinence, if adopted by all, will prevent drunkenness no one will dispute. The object of temperance societies would be gained.

But two questions arise after contemplating these propositions: first, will this plan of total abstinence be adopted? and, secondly, ought it to be adopted? The first question is prudential, the second is moral.

THE PRUDENTIAL QUESTION.

1. Will the plan of total abstinence from all that intoxicates be received by men in general? We desire to use in all measures of reform a plan that is practicable. We cannot be satisfied with mere testimony to a theory that will be unproductive of results. Herein reform differs from religion. Religion demands adhesion to a truth stamped by the conscience, even though that truth find no other adherent. But reform lies in the domain of the expedient. It seeks to make society better, and if it cannot raise society to the highest level it will raise it as *high as it can*. It will not prefer to let society wallow be-

cause it cannot place it in an ideal Utopia. The most religious and conscientious man will be glad to see men leave off strife and discord, even if they do not act from the highest motives or attain to the heights of a genuine charity. His conscience will not be injured by their improved condition, however much he would like to see them still more enlightened. It is an important point to make clear to the mind this distinction between the conduct of reform and the movement of personal religion, for confusion here has led to much false action. A common argument of the radical agitator is that his conscience cannot stop short of total abstinence in the temperance question, and on that ground he will not have any affiliation with one who seeks to subdue the intemperance of the land by any other method. But his argument is a complete *non sequitur*. His conscience concerns his own personal habits. In the matter of other people's habits he is simply to do the best the circumstances allow. The conscience that prescribes his personal habits may make him long to see others like him, and may make him work to that end, but it cannot rebuke him if that end is not attained, but only an approximation is gained; nay, it should make him work for the approximation with all zeal.

Too often that which is called conscience is mere obstinacy of opinion and personal pride. A large part of the fanaticism that history records has been made in this way. Men have gone to the stake as martyrs, or sufferers for conscience' sake, when the heresy they professed never went deeper than their sentiment, and might readily have been altered by a free judgment. While this fact does not justify their persecutors or palliate their guilt, yet it certainly detracts from the merit of the martyrdom. In this matter of arresting the progress of drunkenness we may have very different views of the means to be used, and we may conscientiously adhere to our own plan of working toward the end, but we cannot *conscientiously* object to the means employed by others unless they contain an immorality. Nay, more, we *must conscientiously* wish them success.

If this principle of sympathy and co-operation on the part *of all who seek the* abatement of intemperance were once

established, we should see effects that are now thwarted by the divisions and mutual hostility of those who profess to have the same end in view. One of the reasons for this confirmed hostility of the total-abstinence advocates against the reformers who do not adopt that principle is found in the power of a false usage. I refer to the word "temperance."

MEANING OF THE WORD "TEMPERANCE."

The word has been violently wrested from its legitimate meaning. By a persistent use of a moderate word for radical measures the great unthinking public, so far as they are seekers for the common good, have been led to see in these radical measures the only path of duty. They have learned to consider all that was opposed to the party called by the name of temperance as inimical to temperance, and so have enormously swelled the radical ranks by their unenlightened adhesion. The label has been affixed to the wrong goods, and the unsuspecting purchaser has not noticed the fact. So potent has been this deception that I undertake to say that there are thousands of worthy citizens who have no other idea of the word "temperance" than that it means the total abstinence from all that can intoxicate. With such we have to begin with first principles. We have to show them that the Latin *temperantia* signifies the moral quality of moderation or discreetness, and that the English word "temperance," as used in all good standard English works, means precisely the same thing. We have to show them that the *temperate* zone does not mean a zone which totally abstains from cold or heat, but a zone that is moderate in both; that a temperate behavior is not a behavior that totally abstains from severity, but one that is steady and reasonable in its course; as Cicero says ("Fam.," 12, 27): "Est autem ita temperatis moderatisque moribus ut summa severitas summâ cum humanitate jungatur." And while quoting Cicero I may quote his definitions of temperance as given in his "De Finibus"—first, "Temperantia est moderatio cupiditatum, rationi obediens" (2, 19, 60); and, secondly, "*Temperantia* est quæ, in rebus aut expetendis aut fugien-

dis, rationem ut sequamur monet" (1, 14, 47). Now, what a fearful prostitution of a noble word is seen in the popular use of the word "temperance" to-day! And this prostitution is a work wrought within the last fifty years. From its high position as signifying a grand moral subjection of the whole man to the sway of reason it is degraded to the maimed and mutilated function of representing a legalism that prohibits man from any drink that can intoxicate. To what base uses has it come at last! This false use of a word has had special influence upon that portion of the unthinking public who rightly reverence the Scriptures. They see that temperance is put in the list of Christian virtues; and as temperance now means total abstinence, what can they do, as loyal believers in the Scriptures, but sign the pledge, and, furthermore, count all who do not as aliens from God's truth? They are as honest and as enlightened as the good Presbyterian woman who only needed to see the words "general assembly" in the Bible to know she was right and everybody else wrong.

Now, the use of a false argument always reacts against the user, and, while the ignorant and semi-ignorant multitude will be deceived, the thinking classes of society will shun a cause that rests on misrepresentation. The word "temperance," as seized and appropriated by radical and intemperate souls, is a false flag, and, as a false flag, will disgust and alienate true and enlightened souls. Especially will this be the case when it is found to be only one of many false lights held out to attract the masses. Another of these deceptions (of course I do not say these are wilful deceptions by all that use them; I am only speaking of their absolute character)—another of these deceptions is the circulated theory of an unfermented, unintoxicating wine. There is not a chemist nor a classical scholar in the world who would dare risk his reputation on the assertion that there was ever an unfermented wine in common use, knowing well that *must* preserved from fermentation is called wine only by a kind of courtesy (as the lump of unbaked dough might be called "bread"), and that this could in the nature of things *never be a common drink*. Cato ("De Re Rustica," 120) shows

how by a very careful method malt could be kept for a whole year, and other Roman writers show the same; but who can pretend that these writers ever looked upon such preserved juice as wine, when their whole object is to show how it can be kept from becoming wine? Yet, with no other foundation than this, the leaders of the total-abstinence cause have published their bull affirming that the good wines of antiquity were unfermented, in utter defiance of chemistry, history, and common sense. Because the grape-juice could, by means of hermetically-sealed vessels under water, be kept grape-juice, therefore the common wines of antiquity, the wine of which writers speak when they use no qualifying phrase, must have been unfermented. This is the logic used by these infatuated defenders of the total abstinence principle.

DISTORTION OF SCRIPTURE.

A third deception in this cause is the twisting of Scripture to its advocacy. No unbiassed reader can for a moment doubt that wine, as referred to in the Bible *passim*, is an intoxicating drink, and that such wine was drunk by our Saviour and the early Christians. To meet this fatal blow to the total-abstinence system in the minds of those who take the Bible as their guide, the advocates of the cause have invented a theory that is magnificent in its daring. It is no less than the division of the word "wine" by a Solomonian sword, so that the good and the bad shall each have a piece of it. Whenever wine is spoken of severely in Scripture, then it is fermented wine; and whenever it is spoken of in praise, or used by our Lord and his apostles, then it is unfermented wine. And if you ask these sages why they so divide wine—on what grounds they base this theory—they bravely answer that our Saviour could not have drunk intoxicating wine, and God's word never could have praised such, and, *therefore*, their theory. They start with the begging of the whole question, and then on this thin air they build their castle.

It is not now my purpose to argue with these strange logicians. I only wish to put this Scripture-twisting in the list of *deceptive* methods used by the representative total-absti-

nence reformers to promote their cause. I could add, in this item, the false use of texts and the suppression of parts of texts, but I leave the matter here.

The three elements of deception entering into their cause is, as we have seen, the use of the word temperance for a totally different thing, the fable about unfermented wine, and the violent wresting of the Scriptures. Now, I unhesitatingly affirm that a cause having such falsehoods as its main support can never be accepted by the public. Simple-minded people may be gained to it, but the thinking people will be repelled.. It is true that some may adhere to it, in spite of its falsehood, for other reasons; but the three great untruths that are flaunted on its banners will disgust most men who have brains and use them.

A second reason why I believe the plan of total abstinence will not be adopted by the people is its *unmanliness.* To stop the use of anything because of its abuse is an expedient for the weak and diseased, an exceptional plan for exceptional cases; but to assert this principle among men in general would be to degrade the race and remove all the incentives and helps to moral growth. We know in the family how mistaken a method it is to remove everything the child should not play with out of its reach. The wise parent leaves the article in its accustomed place, and teaches the child its rightful use.

SELF-CONTROL.

The other plan only makes the child more and more dependent on external checks, and prevents the growth of self-control. The same reasoning holds good in the human family at large. We are to develop self-control as much as possible. A true civilization always seeks to do this. A barbarous state of society requires man to hide everything valuable in places unknown to others, and to go personally armed to secure himself against attack. But a civilized condition reveals a very different state of things. Men live in houses full of valuables, and walk the streets unarmed and in security. Dependence is placed upon the common *self-control, and it* is acknowledged to be a far higher and

more successful principle for the conduct of human life. Of course there is a limit to this practical trusting of mankind, and much wisdom is needed to mark this limit correctly in any given instance. But the general truth is evident that true civilization is in the direction of personal self-control, and not in that of governmental prohibition. We expect law to *prohibit* crime, but we look to law only to *regulate* matters that do not involve crime, but contain risk under certain conditions. Now, the selling or drinking of wine is certainly not a crime, and any legislation which prohibits it is open to the charge of putting it in a wrong category and abusing the popular conscience. A prohibition for certain times or places may be defended without subjecting the act to this false imputation; but a total prohibition, the cardinal doctrine of the total-abstinence people, at once brands wine-drinking with theft and violence. Things that are not vicious in themselves, but which may be readily abused to vicious ends, certainly need legislative regulation, and such regulation is a help to self-control, where prohibition would be a hindrance. Regulation is a hint to put the people on their guard, but prohibition is completely taking away the subject from the people's notice. Now, the public mind revolts at being treated in this childlike way. It virtually says: "Give us certain wise rules about this thing, but for the sake of respectable and dignified humanity do not sweep it away from the earth." Remember that we are not arguing now on the merits of the total-abstinence theory, but only on its feasibility. We do not say that it is a wrong principle. We only say that people will not adopt it, and we are showing the reasons why they will not. The community will not unreasonably (as they think) be put into leading-strings and kept in a permanent nursery—and that, too, by men who use manifest falsehoods as prominent arguments for their position. There is such a thing as the public conscience, and people will draw lines of distinction between things criminal and things indifferent. They will naturally, therefore, resist any movement that tends to obliterate these distinctions, and judge of it as the action of a tyrannic opinion, and not of an ethical truth. They feel that their manhood is assailed, and it

this assault is allowed in this form they may be exposed to other assaults in still more odious forms. Of course it is easy for the radical reformers to say that this opposition is interested, and is only the struggle of evil against those that would fetter it; but there are too many good, conscientious, and thoughtful men who feel all this that I have said for this allegation to be maintained. We cannot consent to go back to mediæval nonage, and have our day's allowance doled out to us by a few who arrogate to themselves the paternal management of the world. We cannot permit the system of sumptuary laws to take the place of an enlightened common sense. We cannot forego our reason on the plea that the world is in danger. Nay, we must all the more assert our reason against a false expediency that in curing, or attempting to cure, one evil would create a hundred. The fact that there is a great danger is the very fact that should guard us from pursuing any false way. Great dangers must be met by great prudence, not by headlong impulse. It looks brave to shout and fall pell-mell upon the enemy; but it is wiser to set our batteries in sure places, and to order line and reserves in the interests of a permanent victory. Too many of our reforms are pushed without regard to the character of the means, the end being insisted on as justifying all means. The temperance reform has been an eminent example of this heedlessness.

THE SPIRIT OF INTIMIDATION.

And here I put the third reason why I believe the plan of total abstinence will not be adopted by the people—because of its spirit of *intimidation*. Of course this is not inherent to the cause, but it has been the invariable accompaniment of it during its forty years' curriculum. And we now have to deal practically with historic facts, and not with mere abstract theories. Whatever may have been the cause, whether it be the weakness of the case or the unfortunate choice of leaders and defenders, the total-abstinence propaganda has been an overbearing and tyrannical power. It has used a violence of language that can admit of no excuse. It has condemned every one, however faithful in all moral and re-

ligious duties, who has refused to enter its ranks. It has confounded all ideas of right and wrong, calumniously declaring the man who drinks wine moderately is as bad as, nay, worse than, the drunkard; asserting that all drinks, whether vinous, malt, or distilled, are alike poisonous; vilifying those who teach any other doctrine by calling them traitors to the truth—Judas Iscariots betraying the Master—and exercising where it could a fearful proscription in driving good men from the pulpits of the land because they would not and could not conscientiously pronounce their shibboleth. The principal printed organs of this propaganda have been full of these fierce onslaughts upon the character of respectable men, and the harsh and cruel judgments spoken of have been carried out with the spirit of the Inquisition. The political world has lately invented a word for this way of settling a disputed question. They have called it "bulldozing." It makes peace by creating a desert. It produces unanimity by shutting the mouths of the other side. The world is apt to think that such conduct indicates a cause that cannot be sustained by reason, and the reaction is likely to be excessive. It is exactly that reaction which is now making the cause of rum and ruin more successful than ever. Men, in their revolt from tyranny, rush into licentious extremes; and however honest the tyranny may have been, or however true the cause it supported, it has only itself to blame for the harm it does. A man may put his hand on the safety-valve and exclaim: "See how I have stopped the noisy escape of the steam," and certainly everything looks calm and peaceful; but a few minutes afterward, when the steam has had time to gather its strength, our hero will have a different cry. A little success here and there by the total-abstinence crusade may impress many with the idea that this is the true way to make men temperate. A partial success in Maine has been proclaimed as proving the question against the painful failures everywhere else, but no careful observer will either approve the specimen or take it as a proof against our general position. Maine is but a small part of our country, and has no great seething population made up from every nation on earth.

It has a highly-educated people, who can bear an experiment in morals with something of a philosophic spirit. A few strong-minded and high-minded people can become ascetics, but the great world cannot, and we must legislate for the great world. Even Maine cannot permanently keep its Maine Law.

There is a general notion in the public mind that the present condition of Maine in regard to the liquor question is that of a temporary repression; and whether that notion be right or wrong, it belongs to that public opinion which has to be regarded in all prudential planning. The general thought of the community concerning this repression is that it belongs to a system of intimidation that can never be a permanent institution in this land.

I have thus far considered only the prudential question. The total-abstinence scheme may be in strict accordance with theoretical virtue. It may be the grand end to which all reforming processes should tend. All we have endeavored thus far to establish is that it is a plan that cannot succeed, if we are to judge it by its past history and methods, as well as by its intrinsic principles, and that therefore to push the plan is to defeat the great end we should all have in view—the cessation of drunkenness with its fearful ruin to body, soul, and society. We have endeavored to show that the public mind will not receive a system whose principal agencies have been falsehoods and intimidation, and whose principles they consider to be at war with a proper manliness or self-respect. We repeat (that no one may mistake us) that these falsehoods and intimidations are not necessary parts of the system, but have been its constant adjuncts in point of fact; and we also repeat that our argument regarding manliness is not (so far as we have gone) so much a charge against the system as a statement of what a very large portion of respectable and virtuous thinkers think of it. It is from such considerations, we hold, that the plan of total-abstinence as a method of eradicating drunkenness and its attendant vices will never be adopted by the community. One other thing I desire to repeat before taking up the other *branch of* my subject, and that is that I make no charge of

purposed falsehood on any of the total-abstinence leaders. Their main arguments *are* falsehoods, as I have shown, but I am quite sure that the excellent men who are often found leading the crusade are honest in their use of these false statements. They take up these weapons without sufficiently examining them. They see that they can be made effective, but do not stop to enquire whether they are legitimate. Their praiseworthy zeal outstrips their judgment and prudence. I honor the heart and energy of very many of these men. They show a philanthropy and consecration, involving often self-denial and loss, which demand our admiration. They are, indeed, too often mixed up with low, hypocritical self-seekers who make the temperance cause a mere lever to raise money, but that does not detract from the sterling devotion of these noble souls. And while I differ from them altogether in my views, and am thoroughly convinced they are doing unmeasured harm to the community by retarding practical reform and disseminating pernicious principles, at the same time I would not refrain from yielding this honest and hearty tribute to their intentions, and disclaim any personal reproach while criticising the system they advocate.

THE MORAL PHASE OF THE QUESTION.

2. The prudential question being thus treated, I turn to the *moral* question before us: "Ought the plan of total abstinence to be adopted?" Is it a healthful and legitimate method of doing away with drunkenness? A man stands at a great disadvantage who argues in behalf of his belief that the total-abstinence system is immoral, because he at once exposes himself to the assaults of slanderers who impugn his motives and deny his honesty. Radicalism has so ruthlessly mobbed down independent thought by its intimidating processes that editors who have no faith in the total-abstinence system still uphold it in their columns, and ministers deem it prudent to say nothing against a cause so popular in religious circles. Men are loath to come forward and be bespattered with mud thrown in the name of truth and godliness. They are loath to lose the support and good-will of

the many whose fanaticism despises argument and brooks no opposition. Hence, if any one is constrained to speak, he is tempted to come forward as a humble apologist and modestly plead his cause with many concessions and compromises. Surely this is not for the advantage of the truth.

In this address I take no apologetic position. I carry the war into Africa. I have no contest with men, but with false principles. I assert that the total-abstinence system is false in its philosophy, contrary to revealed religion, and harmful to the interests of our country. I charge upon this system the growth of drunkenness in our land and a general demoralization among religious communities. And I call upon sound-minded, thinking men to stop the enormities of this false system by uniting in reasonable and wholesome measures for the suppression of drunkenness, for the lack of which this false system has all its present success. Between fanaticism on the one hand and licentiousness on the other there ought to be a large mass of solid folk, whose union and efficiency would moderate and reduce, if not destroy, both extremes.

1. The first moral error of the total-abstinence system is in turning a medicinal prescription into a bill of fare for all mankind. That a drunkard should carefully avoid every form of alcoholic drink nobody can deny. He is a diseased man, and his restoration depends on this restriction. Now, by what logic does this man's duty become mine? Because I have admitted total abstinence as a correct principle in his case, am I bound to admit it as a correct principle for all? Are the sick to be the norm of the well? Is the matter of diet to be regulated by the needs of the drunkard? Why not, then, by the needs of the dyspeptic? Ah! but (say they) it is to save you from *becoming* a drunkard. Well, is the logic any way improved by this explanation? You would put me on a sick-regimen to keep me from becoming sick! Because total abstinence is absolutely necessary to a drunkard's recovery, you would make it necessary to one who is not a drunkard. Do you not see that, if you are going to *prove your latter proposition*, you must have another premise

than your former one? The two are wholly unconnected. It is an offence to the moral sense of the community to spread over it the restriction of the drunkard, as it would be to imprison all the community with the imprisonment of the thief, lest by liberty they should all fall to thieving.

DOES MODERATE DRINKING LEAD TO DRUNKENNESS?

2. A second moral error of the total-abstinence theory is its assumption that moderate drinking leads to drunkenness. The millions upon millions of our race who have been accustomed to drink wine, and who never knew drunkenness, stand up against this atrocious dogma. And yet this dogma has actually become an *axiom* with the total-abstinence reformers, and they would disdain to argue it. They are so determined to have it true that they have performed the paradoxical operation of putting the moderate drinker in the place of the drunkard as the criminal to be punished with scorn and contumely. This strange *mixing* of things reminds me of the calling good evil and evil good which a high authority makes a mark of very deep depravity. You will find that the principal shafts of the total-abstinence literature are directed not at the drunkard, but at the moderate drinker. The drunkard is pitied and coddled, while the moderate drinker is scourged. Now, this sort of moral jugglery is not beneficial to the community. It distorts and perverts judgment, and involves moral distinctions in chaotic confusion. It overthrows the ordinary reason that is so useful in all the relations of life, and leads men to clannish obedience to some ruling mind. It is the old trick of the Jesuits, to weary the mind in mazes, so that it may in sheer fatigue seek to be guided by them.

3. A third moral error of the total-abstinence theory is its want of discrimination between things that differ. Everything that has alcohol in it must be tabooed. As if all the drinks that had alcohol in them were of the same effect when drunk! Brandy and hock-wine and lager-beer are all alike the devil's poison, and must be banished from the lips of all true men. This assault upon common knowledge is a blunder that has the proportions of a crime. To say that cer-

tain drinks that are wholesome and beneficial are the same as certain drinks that are pernicious and destructive is a moral outrage which the whole community should indignantly repel. Beers and unbrandied wines are promoters of health and strength when used judiciously, especially by those who have not robust health. They are tonic, anti-scorbutic, and gently stimulating to the digestion. As Dr. Parkes, who is a strong opposer of the use of distilled liquors, says: "For the large class of people who live on the confines of health, whose digestion is feeble, circulation languid, and nervous system too excitable," mild wines and malt liquors are beneficial. The fact is that (as another writer well says) outside of the sick-room the distilled liquors are comparatively noxious, the fermented comparatively harmless. What we desire to emphasize is that the two classes of drinks are altogether different in their character and effect, and that a theory which destroys that difference has therein a moral stain.

4. A fourth moral error of the total-abstinence system is its assertion that all drinks that contain alcohol are poison; that the presence of alcohol thus justifies the confounding of different sorts of drinks just referred to. Dr. Anstie has clearly shown that alcohol in small quantities is not a poison but a true food, and that it is a stimulant to the system in precisely the same sense as that in which food is a stimulant. He has shown that there is an essential difference between the effects of large and small quantities of alcohol—a difference of *kind* and not of degree. The effect of the small quantity, he says, is often beneficial; the effect of the large or narcotic quantity is injurious. Dr. Binz defines *food* as both building up the tissues and supplying the warmth and vital force necessary for the body's functions, and he shows that, while small quantities of alcohol have not the former quality, they have the latter; and he further shows that alcohol in moderate quantities is entirely assimilated in the human system. In the light wines and beers, where alcohol forms only from three to ten per cent. of its liquid, we have the alcohol in the form best adapted for this beneficial effect, while in brandies, *rums, gins, whiskeys,* and all distilled liquors the alcohol is

in dangerous proportions for a beverage. To say that everything containing alcohol is a poison is, therefore, a false assertion, as false as to say that fruit is poisonous because prussic acid, which is a deadly poison, is found in it. Nature has in her alembic turned a powerful and dangerous element into a beneficial minister to human wants, and all nations have recognized this vital difference between a moderate and an excessive use of stimulants, and have testified to the wisdom of using nature's provision without abusing it.

THE PLEDGE AS A STRAIT-JACKET.

5. A fifth moral error of the total-abstinence system is its dependence upon a contract rather than on a moral sense. Instead of regulating a man from within, it would apply a strait-jacket. Instead of allowing a free play of the man's individuality, and then endeavoring to instruct and educate the man's reason, it would in a moment of the man's emergency tie up his conscience with a pledge, which, when the emergency is past, he will bear irksomely and endeavor to nullify or evade. This is a most pernicious instrument for debauching the conscience. In the first place, it manufactures a new sin, always a dangerous experiment, bringing about a reaction which sweeps the soul into real sin from its experience in committing the constructed sin; and, secondly, it gives a ready excuse to the conscience against any moral argument for temperance by covering it with a suspicion of conventionality. The pledge is always an injury and never a help to a true morality. It is a substitute for principle. It is a sign, not of weakness (for we are all of us weak enough), but of readiness to reform. The true reform would demand a change of the underlying principles of life. *That* the pledge-taker refuses to make. Instead of that he reforms the surface. Instead of turning the stream into a new channel, he contents himself with throwing up earthen dikes to prevent an overflow. You can get thousands to sign the pledge where you can get one to reform. Of course the pledge is not kept, except in the cases where it was not needed, where the reform took the place of the pledge, where *the man* would have reformed without any pledge. Surely

such a wholesale defiling of promises is a profane dealing with sacred things, and marks a very corrupt system. Man's moral nature is not to be curbed by pledges. His outward conduct may be restrained by imposed law, but so far forth as that conduct has a moral element in it, no action of the man himself can affect it except a moral reformation. Government, by its threatened punishment, may stop a man's drinking so long as he thinks himself in danger of punishment, but a pledge that has no punishment for its breaking will command no obedience while the moral convictions remain unchanged. It is only an invitation to further sin.

6. The sixth and last moral error of the total-abstinence system to which I shall refer is one which I bring forward not as a philosopher nor a moralist, but as a Christian who believes in the divine authority of the Holy Scriptures. This error I have already adverted to in my prudential argument, and, therefore, need not enlarge upon here. It is impossible to condemn all drinking of wine as either sinful or improper without bringing reproach upon the Lord Jesus Christ and his apostles. There has been an immense amount of wriggling by Christian writers on this subject to get away from this alternative, but there it stands impregnable. *Jesus did use wine.* I will not waste my time in proving this proposition, and answering those wild *bashi-bazouks* of controversy who assert, with childlike confidence and simplicity, that the Bible wines were unfermented grape-juice. Their learned ignorance is fairly splendid with boldness. They disarm criticism by their overwhelming dash. Such little questions as why the epithet *wine-bibber* should have been opprobrious? why deacons should not be given to *much* wine? why the Corinthian communicants should become *drunken?* why the apostles at Pentecost should have been accused of wine-drinking as the cause of their strange utterances?—all such trifling questions they utterly disdain to notice in the magnificent sweep of their assertion. It is a small thing, too, with them that the apostles never hint at two kinds of wine, a good, unfermented wine, and a bad, fermented one, when it would have been so easy and natural for our Lord or for *Paul to say,* "*Drink* only the unfermented wine." Instead of

that they lead us into great danger by their unguarded remarks about wine, as if there were but one sort; nay, worse than that, Paul even tells the deacons not to drink *too much* wine. Did Paul mean the fermented wine? Then he allowed the deacons to use it as a beverage. Did he mean unfermented wine? Then why did he limit the amount? This dilemma and all the other arguments from the Scriptures are as mere cobwebs to the lances of these valiant knights, who are too free and fiery to be checked by reason or overcome by syllogism. To a foot-pilgrim like myself, however, these Scriptures are convincing and end the controversy, and, therefore, I have to charge the total-abstinence propaganda with wresting the Scriptures and despising their authority.

THE BIBLICAL ARGUMENT ANALYZED.

I know that there is a wing of their army which acknowledges all that I have said of Scripture record, and which holds that times are so changed that the Scripture examples and precepts are now obsolete, that they were made for an Oriental people eighteen centuries ago, and are wholly inapplicable in the great Occident in this nineteenth century. But this wing of the host is a very weak wing, and is often very thoroughly snubbed by the loud leaders, who count their position a giving-up of the contest, as indeed it is. For who will believe that Christ and his apostles, on great moral questions and matters of moral conduct, gave example and precept that would not last? The argument runs this way: Christ and his apostles said that we may drink wine, but that was a local and temporary matter; now, under new circumstances, we must not. Christ and his apostles said that Christians must not be mixed with the ungodly world, but that was local and temporary, when idolatry was rife; now, under new circumstances, Christians and the ungodly world may so intermingle that you can't tell one from the other. The apostle of Christ said that women must keep silence in the churches, but that was local and temporary, when women were not much more than slaves; now, under new circumstances, women may mount platform and pulpit as ex-

horters and preachers, for verily, under the Gospel, there is no difference between male and female! I said, who will believe all this? Alas! there are many who do. And I charge them with undermining the authority of the Word of God. If moral questions that are not in the Scripture are to be thus treated, who is to draw the line where you are to stop? Why may not the Christian merchant say of the New Testament command, "Lie not one to another: This is local and temporary, when trade was sluggish and men's minds were dull? Now, under new circumstances, when emulation needs every help and Wall Street sharpens men's wits, you *must* lie or go under. This departure from the Bible sentiment and example on moral conduct in us who believe in the Bible is a very dangerous thing. Of course, for the Buddhists who have lately become fashionable in our country it is of no consequence. And to them this division of my argument is not addressed.

I have now endeavored, in a very brief way, to point out the reasons why the total-abstinence system as a cure for intemperance will not and ought not to be adopted. Of course I am therefore bound to propose a system that *ought* to be adopted. I do not dodge the issue. No man is more keenly alive to the frightful ravages of drunkenness than I am, and it is because the prevailing system of a total-abstinence crusade is hindering the cure of the evil by keeping just methods from the field and by disgusting men's minds with the very name of temperance, so cruelly bemired, that I denounce it, and ask good men to rally around a truer and purer standard.

EXCESS AND MODERATION.

The right system must be one that recognizes practically the difference between excess and moderation, and the difference between injurious and harmless drinks, and will thus appeal to the common sense of reasonable and thinking men. It must be a system that deals honestly with history, science, and Scripture, and does not invent theories and then support them by garbled quotations and imaginary facts. *It must be a* manly system, that has no cant or foolery of

orders and ribbons degrading a matter of high principle to the hocus-pocus of a child's play. Such a system would be found in the exclusion of distilled liquor from common use as a beverage both by public opinion and by law, and the wise regulation in society and in the state of the use of vinous and malt liquors. Society should put away all the drinking usages that lead to excess, such as furnishing many wines at an entertainment, or "treating" others, or putting brandied wines upon the table; and the state should limit the number of licensed sellers to at most the proportion of one to a thousand inhabitants of each town, and these sellers should be under heavy bonds not to sell to minors or drunkards, and not to allow disreputable characters to gather at their places. The law should likewise make the collection of evidence against a licensed seller easy, and the penalty of breaking the law should be imprisonment as well as fine. On a basis like this, that does not sweepingly condemn every drink that has alcohol in it, the great majority of the people could work accordantly, and therefore effectively. The wild radicalism of the teetotalers is just what the rumsellers and their advocates enjoy. They know that this absurd extravagance disintegrates the army of order and renders it powerless; that so long as temperance is made to mean "total abstinence from everything that can intoxicate," the great multitude of order-loving men will shrink from joining any temperance movement, and hence these wholesale destroyers of the race can go on in their nefarious work with impunity. Now, what is needed is the *union* of all good men who desire to stop the fearful drunkenness of the land with its attendant crimes and misery. That union never can be effected on the principles of the total-abstinence propaganda. But it can be effected on the principles of truth and common sense, and they who prevent this union by their tenacious adherence to a false and fanatical system are responsible before God and man for the spreading curse.

There is no more important question before the American people to-day than this: "How shall we stay this surging tide of intemperance?" and it is to be answered on one side by the practical voice of society, and on the other by the

edicts of our legislatures. We should act with an even mind on so grave a subject, and see to it that every step we take is solidly founded on right reason. We should urge before our legislatures plans that are free from the taint of crude prejudice, and instinct with practical wisdom; and when we do this we shall be surprised to see how many whom we took to be enemies there are who are ready to join us in the work and establish foundations of order and peace in the land that shall save us from a moral slough.

CONCLUSION.

Let me, in conclusion, distinctly say that I do not oppose the principle of total abstinence from all that intoxicates *for the individual.* Every man is at liberty to abstain if he will, and it is his duty to abstain if his own conscience command it. That against which I contend, and which I hold up as the hindrance to true reform and the promoter of the drunkard's cause, is the total-abstinence *crusade* or *propaganda*—the forcing total abstinence upon the community as the duty of all; the putting under the ban every one who does not follow that standard; the insisting upon total abstinence as the only safety against drunkenness. It is this headlong movement, which virtually cries "The Koran or the sword!" and tramples alike on reason and Scripture in its blind rush—it is this and not private total abstinence against which I inveigh. And let me also repeat that I am attacking a system and not persons. I have no war with men, but with error. I can honor the men who uphold a pernicious system, for I can believe in their purity of motive and singleness of aim. And for this reason I the more earnestly and hopefully urge them to consider their ways and abandon a course which is only confirming the dreadful curse we all abhor and desire to remove.

A REVIEW OF DR. CROSBY.

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THE recent lecture by Dr. Crosby, entitled "A Calm View of the Temperance Question," is divided into four parts: 1. Preliminary Propositions; 2. The Prudential Question; 3. The Moral Question; and 4. His own System. Of these each requires attention.

His preliminary propositions are three, and of these we are compelled to take exception to the very first. This is, that "the object of temperance societies is to prevent drunkenness." That is one object, but is so far from being the only one that the statement is inadequate and misleading. It implies that the effect of alcoholic drinks up to the point of drunkenness is not injurious, and that unless moderate drinking leads to drunkenness, which he denies, it does not come within the scope of temperance societies.

We hold, on the other hand, that, in our climate and under our present inherited conditions, the health of the human system is better without alcoholic stimulation than with it, and therefore that temperance, taking Dr. Crosby's

own definition of it as "a grand moral subjection of the whole man to the sway of reason," would exclude such stimulation. We hold with him that temperance permits only such use of anything whatever as will best promote the well-being of the whole man. On this point we remember the statements of Bishop Potter, and men like him, at the beginning of this reformation, of the effect upon their health of giving up wine; we recall the regimen of Samson, and the uniform testimony of the trainers of athletes; we note the fact that in England a total-abstainer can have his life insured at a less rate than a moderate drinker; we have the testimony of physicians* that what they call an "insane diathesis" is produced by moderate drinking, and that this may fail to reveal itself till the second or third generation; we take what is known of the stimulating quality of our climate and of the adulteration of alcoholic drinks in this country, and we conclude that the object of temperance societies is broader than the prevention of drunkenness.

The second proposition of Dr. Crosby is that "the cardinal principle of these societies is total abstinence from all that can intoxicate." Yes, as a beverage. We agree to the use of alcohol as a medicine and in the arts. Here, however, it ought to be said that these societies were formed and this principle was adopted to meet an emergency. Fifty years ago it came upon the country almost with the suddenness of a cry of fire that the whole fabric of our society, moral, social, and civil, was in danger from the use of intoxicating drinks. The alarm was not sounded too soon, nor was the danger over-estimated. A mighty work was to be done. The evil pervaded church and state alike. There were vested rights and drinking customs; wines for the rich, whiskey and cider-brandy for the poor, and adulterated liquors; and the question was not about abstract principles, or what might be right at all times and in all places, but how to meet a present danger. The grand men of that day —the Beechers and Notts and Potters—felt their way, and

* See a recent pamphlet on "The Insane Diathesis," p. 15, by Henry P. Stearns, M.D., of Hartford.

at length reached the principle of total abstinence as their only sheet-anchor. We are fighting the same battle, with much gained, but still under similar conditions. The house is still on fire. How shall we put it out? We say with water. Those who have labored longest and made most sacrifices in this cause say that the danger can be best met by total abstinence on the part of the individual and by prohibition on the part of the State. To each of these Dr. Crosby objects not only, but he strongly condemns them.

The third proposition of Dr. Crosby is that "total abstinence, if adopted by all, will prevent drunkenness." With this we heartily agree.

In objecting to total abstinence under his "Prudential Question" Dr. Crosby says many things with which we agree. We agree that we ought to adopt a "practicable" plan—not, however, as he says, one "that will be received by men in general," but one in which we can work most effectively. We agree that we ought to work with others who differ from us so far as we conscientiously can. If any have failed to work with Dr. Crosby up to this point it is to be regretted; but since he does not object to "total abstinence for the individual," and agrees that that would be a sure preventive for drunkenness, we invite him, if he has not already done so, to join us in bringing over to that as many individuals as he can. We agree with him in what he says of conscience as too often "mere obstinacy of opinion," and about "fanaticisms" and false martyrdoms; and if in working with us, as he "*conscientiously*" must, he cannot bring men quite over to total abstinence, we do conscientiously wish him success in bringing them as far as he can. We agree with him in what he says of the original and proper meaning of the word "temperance," and of the change in its use, but not in his apparent irritation about it, or in his charge of intentional deception. The change has come by a law of language which makes a general term specific when a particular use of it becomes prominent. It was thus that certain writings came to be called *Scriptures*, as if there were no other writings; and also

the *Bible*, which means *the* book, as if there were no other book. So when an English sportsman shoots a partridge he says he has shot a bird, as if there were no other birds. Changes of this kind constantly occur with no conscious agency of any one, and there is no more reason for supposing that any advocate of total abstinence ever used the word temperance in this secondary sense with an intention to deceive than there is that Dr. Crosby so used it when he entitled his lecture "A Calm View of the *Temperance* Question." Some deception may have been wrought in this way, but Dr. Crosby's view of it seems to us greatly exaggerated. We cannot believe that a word which has thus found a secondary meaning by a natural law will be regarded as "a false flag," or that it "will disgust and alienate true and enlightened souls."

We agree further with Dr. Crosby, and thank him for stating it, that "the use of a false argument always reacts against the user." We presume he is right in respect to "*must* preserved from fermentation." We agree with him that the Scriptures ought not to be "twisted," but fail to see how it would be "a fatal blow to the total-abstinence system," or any blow at all, if it should be proved that they speak of only one kind of wine. Many advocates of total abstinence, perhaps the majority, agree with Dr. Crosby on this point, but find in that no reason for abating their zeal in the cause.

In treating of the prudential question up to this point Dr Crosby finds "three elements of deception entering into 'their cause': the use of the word temperance for a totally different thing, the fable about unfermented wine, and the violent twisting of the Scriptures." He then says: "Now I unhesitatingly affirm that a cause having such falsehoods for its main supports can never be accepted by the public."

Finding thus his first reason why the plan of "total abstinence will not be adopted by the people" to be that it is supported by falsehoods, Dr. Crosby states as his second reason "its *unmanliness*." Under this head the main point of his argument is against legal prohibition. Total prohibi-

tion he calls "the cardinal doctrine of the total-abstinence people," whereas we are not aware that, as total-abstinence people, it is their doctrine at all. The two are sought for different ends, and by different means. Total abstinence we seek through voluntary action, for the promotion of individual virtue and of the general good. Legal prohibition we seek for as a means of guarding our rights. Let the law cease to appeal to us by taxing us for the support of pauperism and crime caused by the selling of intoxicating drinks, and we will cease to appeal to the law. The question then is not at all whether legal prohibition is opposed to manliness and the cultivation of "self-control," but whether a voluntary position of total abstinence, prohibition or no prohibition, is so opposed. We have been accustomed to think, and do now, that we have had few finer illustrations in modern times of heroic self-denial, and moral courage, and true manhood than were seen in Governor Briggs and men like him, who planted the standard of total abstinence in Washington, and stood faithfully by it for so many years. Does Dr. Crosby charge *unmanliness* upon these men, or upon the merchant princes of our day, who, with every facility for the safest and most refined forms of indulgence, stand firmly by the same banner because they think they can thus best arrest the ravages of intemperance? But while we find Dr. Crosby thus arguing against legal prohibition because of the unmanliness it fosters, strange to say, we find him farther on, and with no change that we can see in its relation to manliness, adopting legal prohibition as the very basis of his own system!

The third and only other reason mentioned by Dr. Crosby under the prudential head why the plan of total abstinence will not be adopted by the people is "its spirit of *intimidation.*" Here, again, we agree with Dr. Crosby—we think with him that intimidation should not be used. Especially do we sympathize with him in what he says about the use *of violent language.* That such language should ever be used by the advocates of total abstinence we regret, and have not a word of excuse to offer. We venture to enquire,

however, whether he has not himself in the single instance of applying the term *bulldozing* to means of influence wholly moral erred slightly in the same direction. We may not have caught the precise shade of the meaning of that word, but suppose it to imply some reference to physical force either threatened or actually used, whereas it is well known that the use of physical force, when used at all, has invariably been on the other side.

The three reasons above referred to are dwelt upon by Dr. Crosby at length, but are touched thus slightly by us because their force as bearing on the point in question depends almost wholly on the truth of the statement by him that they are the "main supports of the cause of total abstinence." He says: "Now, I unhesitatingly affirm that a cause having such falsehoods as its main supports can never be accepted by the public." Again: "We have endeavored to show that the public mind will not receive a system whose principal agencies have been falsehoods and intimidation." That these have been the main supports of the total-abstinence cause we wholly deny, and are astonished that such assertions should be made. Has Dr. Crosby never heard of the statistics of intemperance, so vast and so laboriously gathered, as used for promoting this cause? Has he never heard of the six hundred millions of dollars annually spent in this country for alcoholic liquors? Has he never heard of the sixty thousand drunkards who are estimated to die annually, or "of the poorhouses, prisons, and hospitals filled with inmates, and the land filled with widowhood and orphanage such as no war in modern times has ever occasioned"? Has he never heard of entreaties to men and of prayers to God with tears and agony that husbands and sons and brothers might be brought to stand on the firm ground of total abstinence? We have before us, and have just referred to it, an address to the people of Massachusetts by the Massachusetts Total-Abstinence Society, and in that the topics dwelt on by Dr. Crosby, main supports though he calls them, are not even referred to, and there is not in it the slightest attempt at intimidation.

But while we thus deny what Dr. Crosby says about the "principal agencies" relied on by the friends of total abstinence, and, if we deny truly, vacate the whole force of what he has said on the "prudential question," we go one step further and say that even if his assertions on that point were true his argument would be, as he has said of another, a complete *non sequitur*. For what does he object to? Not to total abstinence, for he says in this connection: "The total-abstinence scheme may be in strict accordance with theoretical virtue. It may be the grand end to which all reforming processes should tend." Not to total abstinence, then, does he object, but to "falsehoods," and "intimidations," and attacks on manliness. These he regards, and justly, as false methods, and he tells us that "a cause having such falsehoods as its main supports can never be accepted by the public." But does it follow because a scheme that either is or "may be in strict accordance with theoretical virtue" would be rejected when supported only by falsehoods and intimidation would not be received when supported by truth presented in love? Not at all. There is not the most distant connection between the premises and the conclusion. But this is Dr. Crosby's argument, and the whole of it. According to this, if we will but accept deserved criticism and keep our forces in order, looking well after our Bible-twisters and bulldozers and "wild *Bashi-Bazouks* of controversy," we may hope for success.

Whether, then, the assertion of Dr. Crosby that the main supports of our scheme are falsehoods and intimidation be false or whether it be true, his whole argument under the prudential head amounts to absolutely nothing—perhaps even less, for we think we have seen somewhere that "a false argument always reacts against the user." We have no apprehension from the effect of such logic upon "men who have brains and use them."

In passing to what Dr. Crosby calls the *moral* question we find it impossible to account for the language he uses respecting "the total-abstinence system," except from the want of discrimination already referred to between that sys-

tem and legal prohibition. Separated from the ignorance and faults and follies of its friends, "the total-abstinence system" is the endeavor to secure by individual and associated action, and with their free consent, total abstinence on the part of individuals from intoxicating drinks as a beverage. This is the system and the whole of it. If each individual would assent to this no wrong or harm would be done, and drunkenness with its attending evils would cease. Now, that Dr. Crosby should charge upon this system, so understood, that it is "immoral," "false in its philosophy, contrary to revealed religion, and harmful to the interests of our country"—that he should charge upon it "the growth of drunkenness in our land and a general demoralization among religious communities," seems impossible.

The growth of drunkenness, we had supposed, was due in part to the greed of gain, and in part to depraved appetite, but it seems we were mistaken. It is due to the total-abstinence system understood in some way! If this be so, well may Dr. Crosby say, and he should say it with the voice of a trumpet, "I call upon sound-minded, thinking men to stop the enormities of this false system." Precisely what he had in mind we do not know. Probably the system of legal prohibition, or, possibly, a confused mixture of the two. But we do not ask legal prohibition for the promotion of total-abstinence, or temperance, or morality in any way. Let the law compel the traffic to provide for its own results, and not to put unjustifiable temptation in the way of the young, and we ask of it nothing more. We will then go on working in harmony with Dr. Crosby on the voluntary plan, seeking, if possible, to bring individuals up to total abstinence, and if not, as near to it as we can.

When Dr. Crosby charges that the total-abstinence system is immoral we know what he means by the *moral* question; but when he passes to his specifications we should be glad to know what he means by a moral *error*. Error is commonly supposed to belong to the intellect, but if there can be *moral* error at all, it must involve blame on the part

of him who holds it. If so, then a man is to blame for believing that moderate drinking leads to drunkenness. And Dr. Crosby seems to think so, for he calls it an atrocious dogma, but whether he intends thus to impute blame to all who do not agree with him in his six specifications we are at a loss to determine.

"The first moral error of the total-abstinence system," he says, "is in turning a medicinal prescription into a bill of fare for all mankind." We are not dealing with all mankind, but we do say that here and now most men, if not all, would be healthier and exert a better influence if they would abstain from intoxicating drinks as a beverage. That the drunkard should wholly abstain Dr. Crosby affirms, but he recognizes no obligation on our part to help him by our example in his mighty struggle to do this. He nowhere recognizes, or alludes to, the great principle laid down by the apostle Paul when he said he would eat no meat while the world should stand if it would cause his brother to offend. That principle we know the president of the National Temperance Society and those who act with him regard as one of the great supports of the cause they advocate, and one that is to be strongly urged. Is that a moral error? It seems implied in what Dr. Crosby says under this head, though doubtless not so intended.

"A second moral error of the total-abstinence theory," as stated by Dr. Crosby, "is its assumption that moderate drinking leads to drunkenness." Taking the words "moderate drinking" as they are commonly understood, we confess to having been in this error, if so it be, and hope we are not to blame for holding it still, though it is intimated by Dr. Crosby that to hold it is "a mark of very deep depravity," and though it is supported by logic like the following:

All drunkards were first moderate drinkers. "Millions upon millions of our race" have been moderate drinkers and have not become drunkards. Millions of our race have been moderate drinkers and have become drunkards; therefore moderate drinking does not lead to drunkenness. Or take a case wholly parallel; a million people have lived

in a malarial atmosphere and have not had typhoid fever; a hundred thousand have lived in the same atmosphere and have had it; therefore a malarious atmosphere does not produce typhoid fever. Surely Dr. Crosby cannot be ignorant of the delusive and mocking principle there is in all narcotic stimulation by which a larger amount of the stimulus is constantly demanded for a given amount of stimulation, till, if the stimulus be alcohol, the moderate drinker is led on unconsciously over the shaky ground of moderate drinking into the "Serbonian bog," "a gulf profound," of drunkenness, and hears the mocking cry (oh! how many have heard it!): "Now extricate yourself if you can."

A third moral error of the theory, we are told, "is its want of discrimination between things that differ." This does not, we suppose, apply to all things, but only to the different kinds of alcoholic drinks, as brandy and hock wine and other kinds mentioned by Dr. Crosby. We think it desirable that discriminations should be made where there is a difference, especially where there is so great a difference as we suppose there is between brandy and hock wine, though, as we do not know what hock wine is, we cannot be sure about it, but we think it rather strong language to call such want of discrimination and language indicating it "a moral outrage which the whole community should indignantly repel." If these are those "whose digestion is feeble, circulation languid, and nervous system too excitable," and certain alcoholic drinks will do them good, do let them have them; we shall not object.

A fourth moral error of the total-abstinence system, says Dr. Crosby, "is its assertion that all drinks that contain alcohol are poison." This is much like the third. It involves, however, the scientific question whether there is, or is not, "a radical difference, a difference in degree not only but in kind, between the effects of large and small quantities of alcohol."

We now come to the pledge. The use of this Dr. Crosby regards as the fifth moral error of the total-abstinence system. He would have the appeal made directly and continu-

ously to the moral nature with no pledge. So far as we see, what he says applies equally to all pledges. "Instead of regulating a man from within," they are equally "strait-jackets." "The pledge," he says, "is always an injury, and never a benefit to true morality." Again he says: "Man's moral nature is not to be curbed by pledges.' Than this nothing could be more sweeping and universal. Now, that, in a country whose independence was established by men who *pledged* their lives and liberty and sacred honor for its maintenance, whose marriages and churches and business contracts are all sustained and guarded by pledges, for a contract is simply a mutual-pledge, this wholesale onslaught upon them should be made seems extraordinary. We had supposed that the Scripture precept, "Vow, and pay unto the Lord thy vows," was still in force. By the pledge the influence of the social element is gained, and we do not see, as Dr. Crosby thinks he does, why the moral nature may not be appealed to for the keeping of the pledge as well as in any other way. Not alone to their moral nature, but to all that was noble within them, did that mother appeal when she asked each of her four boys, as he left her at an early age to make his own way in the world, to pledge himself never to use intoxicating drinks, or profane language, or tobacco before he should be twenty-one. The boys pledged themselves and have kept their pledge, and now, at ages ranging from sixty-five to seventy-five they are honored men; but one of them has had a sick day, and no one of them is worth less than a million of dollars. That there have been great abuses in connection with the pledge in the temperance movement we do not doubt, but that does not show that either the original adoption of it or the use of it on the whole has been or is a moral error.

The sixth and last moral error noticed by Dr. Crosby respects the question already referred to about the kinds of wine mentioned in the Scriptures. Is there only one, or are there two? On this we have two things to say. The first is, and Dr. Crosby concedes it, that the Scriptures nowhere command us to drink wine of any kind as a beverage. We feel,

therefore, that we do not go against the Scriptures either in abstaining from wine as a beverage ourselves or in endeavoring to lead others to do so. The second thing we have to say is implied in a story we remember to have heard. It is that during the final battle before Vicksburg, when some injudicious person rushed into the presence of General Grant and in the most excited manner called his attention to an incidental matter, the general merely said, with his characteristic calmness: "I am fighting *this battle.*"

We now turn for a moment to the method proposed by Dr. Crosby. It is one of blended prohibition and license—prohibition of distilled liquors, and license for fermented ones. In adopting this he gives up his argument about manliness, and concedes the *principle* of prohibition. Of the right of this there can be no doubt so far as it may be necessary for the protection of rights, and we wish to apply it only so far as may be necessary for that. If we could avoid doing so, and still have our rights, we would in no way interfere legally with what any person should eat or drink. If in manufacturing chemicals a man causes an offensive and poisonous smoke to invade the houses of his neighbors, the law compels him to raise his chimney till the smoke shall pass away, and then, if any one, or even numbers, should be fond of the smoke, and be obliged to climb to the top of the chimney to get a whiff of it, they could not complain that it was the object of the law to make them do so, or to interfere in any way with what they should smell. Let the traffic be so regulated that it shall be responsible for its own results and we are content.

The difficulty of framing laws by which this would be reached we appreciate. We do not wish those that cannot be executed. Prohibition may be wise in one place, or in one degree, and not in another place and to another degree. If laws theoretically the best would not be executed to a reasonable extent, we must get the best we can that will be thus executed. If, which we do not at all believe, the mixed system proposed by Dr. Crosby would approxi-

mate that result most nearly we would accept that. Meantime, we must not fail to recognize the total-abstinence scheme as having aims and methods different from those of legislation, wholly above and beyond them, and if it be really the best, as we think it is, for the peace of families and for the purity and permanence of our institutions, we must not be deterred by opposition or discouraged by obstacles from doing what we can to promote it.

We have now followed the lecture step by step, and what have we? We have, in connection with a claim to a *calm* view of the temperance question, strong denunciation and a proclamation of war to be carried into Africa. "*Carthago delenda est.*" We have the general statement that the main supports of the total-abstinence scheme are falsehoods and intimidations. The friends of the scheme are allowed to be well-meaning people, some of them even "noble souls," but too fanatical and headlong to be aware of the means they are using. We have the failure of the system attributed, not to anything wrong in itself, but to wrong methods. We have then the statement that this same system is the cause of the growth of drunkenness in our land and of general demoralization. We have mere opinion on certain points branded as moral error, and we have the condemnation of all pledges. All this we have, but we have no recognization of the overwhelming testimony of physicians that the alcoholic element is not needed for our best health, or of the tremendous statistics of intemperance, or of the force of example, or of the great principle, as expounded by the apostle Paul and illustrated by our Saviour himself, of self-sacrifice for the good of others.

This lecture of Dr. Crosby has attracted wide attention. From its subject, the place of its delivery, and the person delivering it, it could not be otherwise. If it had been given by an ordinary man we should not have felt called upon to notice it. But Dr. Crosby is not an ordinary man. From his position as chancellor of the University of New York, from his eminent scholarship, his high character, his evident sincerity, and the noble efforts he has made and is now

making for the suppression of crime and for moral reform, his words fall with a weight which only makes it the more imperative, if they be, as we think, erroneous and misleading, that we should do what we can that their influence may be counteracted.

A REPLY

TO

Dr. Crosby's "Calm View of Temperance."

BY WENDELL PHILLIPS.

Delivered in Tremont Temple, Boston, January 24, 1881, before the Association of the Ministers of the Methodist Episcopal Church.

I AM to offer you some remarks on a lecture delivered here a fortnight ago by Chancellor Crosby. He denounced the temperance movement as now conducted. The address was not very remarkable for novelty, or weight of argument, or the correctness of its statements. Indeed, it was rather noticeable for the lack of these qualities. And it was so well handled and so fully answered in several of our pulpits that I thought it needed no further notice. But you thought otherwise, and perhaps it does deserve it, considering the source from which it comes. And when the health of the chancellor becomes the standing toast in the grog-shops of our city, and when the journal which publishes these Monday lectures is obliged to print a second and third edition, day after day, to supply that class of customers, it is evident that temperance men have a text on which an effectual temperance sermon can be preached—one that will probably arrest the attention of just those we seek to reach.

Dr. Crosby laments the divisions among temperance men, and lays it down as a principle that we "cannot conscientiously object to the means employed by others, unless they

contain an immorality." I beg leave to dissent from this. We have had sixty years' experience in temperance methods, and certainly may claim to have learned something. Now, when these new converts, these nursling babies of grace, mislead by their crude suggestions the temperance public, obstruct its efforts and waste its means, are we bound to sit silent and make no protest against such waste and recklessness? The treasury of reform is not rich enough to bear such extravagance on the pretence of harmony; much less are we bound to silence when a neighbor's mistake seriously harms and hinders the movement. If Boston lived, as it did in 1806, with no steam fire-engine (only leather buckets hanging in each man's front entry), cheerfully would I stand with Dr. Crosby and a hundred more to pass buckets of water up to the firemen on a burning building. But in 1881 I should not obstruct the engine, and crowd it out of its place, merely that I and Dr. Crosby might have a chance harmoniously to unite in passing *empty* buckets toward the flames. Life is too short for such false courtesies; too short for us to postpone working on our line until we have educated every new convert up to our level. This might do very well before the Flood, as Sydney Smith suggests, when Methuselah could consult his friends for a hundred and fifty years in relation to an intended enterprise, and even then live to see the working of his plan, and its success or failure, for six or seven centuries afterward.

But life now is limited to an average of seventy years, and practical men must put their hands to the plough in the best way they know, and, if children stand in their way, move them gently but firmly out of the path.

I think before Dr. Crosby spoke he should have studied the history of the temperance movement. If he were as familiar with the literature of our enterprise as he is with that of Greece, he never would have repeated criticisms and suggestions that have been answered over and over again during the last fifty years. As I turn over his essay, and find how tediously familiar we all are with his objections, I am reminded of Johnson's objection to Goldsmith's plan of travelling over Asia in order to bring home valuable im-

provements: "Sir, Goldsmith is so ignorant of his own country that he would bring home a wheelbarrow as a new and valuable invention."

The address turns back in its path frequently, and repeats its chief criticisms again and again. If we analyze it I think it may be fairly summed up thus:

1. Dr. Crosby objects to the total-abstinence theory and movement that it insults the example of Jesus; that its advocates undermine and despise the Bible, while they strain and wrench it to serve their purpose; and he asserts that the "total-abstinence system is contrary to revealed religion"; and that the Bible, correctly interpreted, repudiates total abstinence and such a temperance crusade as has existed here for the last fifty years.

2. Dr. Crosby objects to this movement as immoral as well as unchristian; and as "doing unmeasured harm to the community." He considers it as the special and direct cause of the "growth of drunkenness in our land, and of a general demoralization among religious communities"; asserts that it is exactly the kind of movement that rumsellers enjoy, and that it ought not to succeed, never will, and never can.

3. The pledge is unmanly and kills character and self-respect.

4. The assertion that moderate drinking leads to drunkenness is untrue.

5. The total-abstainers bully and intimidate the community and disgust all good, sensible men.

6. That what is needed to unite sensible men in a movement sure to succeed is a license system recognizing the distinction between moderation and excess, between harmless wines and beer and strong drink. Such a system, "free from taint of prejudice, and instinct with practical wisdom, will establish order and peace and save us from a moral slough."

The looseness of these statements is noticeable. Dr. Crosby says "the total-abstinence system is contrary to revealed religion."

What is the "total-abstinence system"? It is abstaining from intoxicating drink ourselves, and agreeing with others

to do so. How is this contrary to revealed religion? Can any one cite a text in the Bible or a principle laid down there which forbids it? Of course not; no one pretends that he can. But Dr. Crosby's argument is that Jesus drank intoxicating wine and allowed it to others. There is no proof that he ever did drink intoxicating wine. But let that pass, and suppose, for the sake of the argument, that he did. What then? To do what Jesus never did, or to refuse to do what he did—are such acts *necessarily* "contrary to revealed religion"? Let us see.

Jesus rode upon an "ass and a colt, the foal of an ass." We find it convenient to use railways. Are they "contrary to revealed religion"? Jesus never married, neither did most of his apostles. Is marriage, therefore, "contrary to revealed religion"? Jesus allowed a husband to put away his wife if she had committed adultery, he himself being judge and executioner. We forbid him to do it, and make him submit to jury trial and a judge's decision. Are such divorce laws, therefore, "contrary to revealed religion"? Jesus said to the person guilty of adultery: "Go and sin no more." We send such sinners to the State prison. Are our laws punishing adultery, therefore, "contrary to revealed religion"? There were no women at the Last Supper. We admit them to it. Is this "contrary to revealed religion"? We see therefore that Christians may, in altered circumstances, do some things Jesus never actually did, and that their so doing does not necessarily contravene his example; nor, unless it violates the *principles* he taught, does it tend to undermine Christianity.

But the learned lecturer will, perhaps, urge: "I did not mean exactly what I said. I meant to point out that the means you use—methods with which you urge and support the total-abstinence theory—are contrary to revealed religion. You strain and pervert the Bible to get the example of Jesus on your side, and so undermine the authority of the Scriptures."

It would have been better if Dr. Crosby had originally said exactly what he meant, and on so grave a subject we had a right to claim that a trained and scholarly man should

do so. But, waiving that, let us allow him, as the courts do, to amend his declaration.

The total-abstinence system is "contrary to revealed religion," because we strain and distort the Scriptures and wrest them to serve our purpose; and the chief instance upon which the doctor mainly dwells is our assertion that wherever drinking wine is referred to in the Bible with approbation *unfermented* wine is meant. Upon this claim the doctor pours out his hottest indignation, indulging in a wealth of abusive epithets, and returning to it again, and again ringing changes on it, and turning it like a specially sweet morsel under his tongue. Indeed, this may be considered the chief thing he came to Boston to say.

Now, there is a class of Biblical scholars and interpreters who do assert that wherever wine is referred to in the Bible with approbation it is unfermented wine. Of this class of men Dr. Crosby says "their learned ignorance is splendid"; they are "inventors of a theory of magnificent daring"; they "use false texts" and "deceptive arguments"; "deal dishonestly with the Scriptures"; "beg the question and build on air"; their theory is a "fable," born of "falsehoods," supported by "Scripture-twisting and wriggling"; their arguments are "cobwebs," and their zeal outstrips their judgment, and they plan to "undermine the Bible."

This is a fearful indictment! Who are these daring, ridiculous, and illogical sinners? As I call them up in my memory, the first one who comes to me is Moses Stuart, of Andover, whose lifelong study of the Bible and profound critical knowledge of both its languages place him easily at the head of all American commentators. His well-balanced mind, conservative to a fault on many points, clears him from any suspicion of being misled by enthusiasm or warping his opinions to suit novel theories. "Moses Stuart's Scripture View of the Wine Question" was the ablest contribution, thirty years ago, to this claim about unfermented wine, and it still holds its place, unanswered and unanswerable. By his side stands Dr. Nott, the head of Union College, with the snows of ninety winters on his brow. Around them gather scores of scholars and divines on both sides of

the Atlantic. In our day Tayler Lewis gives to the American public, with his scholarly endorsement, the exhaustive commentary by Dr. Lees on every text in the Bible which speaks of wine—a work of sound learning, the widest research, and fairest argument.

The ripe scholarship, long study of the Bible, and critical ability of these men entitle them to be considered experts on this question. In a matter of Scripture interpretation it would be empty compliment to say that Dr. Crosby is worthy to loose the latchet of their shoes. You would think me using only sarcasm if I said so.

Now, imagine Moses Stuart, with his "learned ignorance," "using false texts," "dealing dishonestly with the Scriptures," "begging a question and using cobwebs for arguments," "wriggling and twisting the Bible"; at the ripe age of sixty years his boyish "zeal outstripping his judgment"—imagine him, with his infidel pickaxe, zealously digging away up there on Andover Hill to "undermine the Bible"! Of course all Andover will at once recognize the fidelity of the portrait, and cordially thank the New York Greek professor for informing them of his discovery of this Stuart conspiracy with Dr. Nott to bring the authority of the Scriptures into contempt.

One thing Dr. Crosby wishes to be distinctly understood: he does not charge such men as Stuart with meaning to lie. "Their main arguments are falsehoods. They take up these weapons without sufficiently examining them. They see they can be made effective, but do not stop to enquire whether they are legitimate." Now, this is very kind in our New York professor. We had never discovered the superficial character of Stuart's scholarship, which left him open to such mistakes, or his mischievous haste and culpable carelessness in logical methods, and it is very generous in this new Daniel to assure us that, in spite of these faults, he "can [with effort, of course, and some struggle] believe in the purity of motive" of such men, even when they "trample on reason and Scripture in blind rush."

Now, the truth is, the only "castle built on air" in this *matter is the* baseless idea that the temperance movement

uses dishonest arguments or wrests the Scripture because it maintains that where the drinking of wine as an article of diet is mentioned in the Bible with approbation *unfermented* wine is meant. The fact is, there are scholars of repute on both sides of the question; but we do not claim too much when we say that the weight of scholarly authority is on our side, and not on that of the doctor.

But suppose the weight on each side were equal, what then? One theory makes the Bible contradict itself, puts it below the sacred books of many other nations in the strictness of its morality, and sets it as an obstacle to the highest civilization.

The other reconciles all its teachings one with another, lifts it to the level of the highest moral idea, and makes it the inspirer and the guide in all noble efforts to elevate the race. Which theory ought the believer in the Bible to prefer, if both were equally well supported? Are those who degrade the Bible below other scriptures entitled to charge us with "undermining" it? There are other claims besides that of unfermented wine which are "magnificent in their daring" and, let me add, in their insolence.

Some of the doctor's young hearers might have been surprised to see a divine flinging the Bible in the way of the temperance movement. But we older ones and Abolitionists are used to such attempts. Forty-five years ago the *Princeton Review*, representing the Presbyterian Church, denounced the anti-slavery movement—at a time when Garrison stood surrounded by divines and church-members without number—as infidel and "contrary to revealed religion." Its argument was the exact counterpart of Dr. Crosby's against our temperance enterprise. In vain we showed that the word "slave" in the New Testament did not necessarily or probably mean a chattel slave, and in vain did Weld's "Bible Argument"—which was never answered—prove the same to be true of the Old Testament. Still, we were denounced as "twisting and wresting and straining the Scriptures and undermining the Bible." This Crosby Bible was flung in Garrison's face for thirty years. But since his great hand wrote *Righteousness* on the flag and sent it down to

the Gulf, and since we boast that no slave treads our soil—since then nine hundred and ninety-nine church-members out of every thousand will call you a libeler and suspect you of infidelity if you say the Bible anywhere or in any degree upholds slavery; and I see your lecturer last week closed his eloquent and able address by triumphantly claiming that the Gospel abolished slavery—which is true, only he should have stated that it was the Gospel of Jesus Christ, and not the gospel of the church of that day.

Hence I am not impatient nor distrustful. I rest quiet in serene assurance that by and by, when our temperance cause is a little stronger, men will blush to think they ever belittled and dishonored the Bible by such claims and arguments as these. At that time ninety-nine out of every hundred Christians will look askance upon you, and suspect your orthodoxy, unless you believe Jesus never drank any fermented wine, and that the Bible's precepts touching wine-drinking can only be reconciled with each other or with its claim as a revealed religion by recognizing the distinction between fermented and unfermented wines. In my active life of fifty years I have seen more men made infidels by these attempts to prove the Bible an upholder of slavery than I ever saw misled by the followers of Paine; and I think this sad exhibition of New York partisanship will have the same result. The misled men to whom I refer were not ignorant, careless-minded, or unprincipled, but men of conscientious earnestness of purpose, good culture, and blameless lives.

It is, indeed, mournful to look back and notice how uniformly narrow-minded men, hide-bound in the bark of tradition, conventionalism, and prejudice, have thrown the Bible in the way of every forward step the race has ever made. When the Reformation claimed that every Christian man was his own priest and entitled to read the Bible for himself, the cry was: "You are resisting and undermining the Bible." Even before that the most advanced and liberal churchmen denounced their own (unrecognized, but true) spiritual brothers—the democracy of their day in Holland and elsewhere—as infidels and contemners of the Scriptures.

When the English Puritan saw dimly a republican equality of rights, Sir Robert Filmer and the High-Churchmen tried to frighten him with the scarecrow of their Bible. The chief apostle says, "Honor the king!" and this fellow leaves us no king to honor! But even Dr. Crosby would, in spite of St. Peter, hardly acknowledge the Declaration of Independence to be "contrary to revealed religion."

One of the strongest proofs that the Bible is really a divine book is that it has outlived even the foolish praises and misrepresentations of its narrow and bigoted friends.

When anti-slavery lecturers first entered Ohio, some forty years ago, they carried the Bible before them as their sanction for the movement. Certain doctors of divinity, horror-struck at this profanation, proposed to form a society whose object should be to prove that the Bible sanctioned slavery. Ben Wade was then considered somewhat of an infidel; but, on the principle of the forlorn sailor, who puts up with any port in a storm, these divines sought out Wade, asking him to be president of the proposed society. Wade received them most courteously. "Certainly," said he, "gentlemen, I will serve you gladly, and do my best to make this thing a success. But, you know, when we've proved that the Bible supports and demands slavery as an institution, folks will ask you to show them what is the worth of *such* a Bible, here and now. And in that matter I cannot be of any help to you, gentlemen, at all."

But some adherent of Dr. Crosby may say: Still, the New Testament does not anywhere specifically and in so many words describe a system of moral observance like teetotalism. Possibly not; and hence the doctor claims that this suiting Christianity to the needs of the age is disguised infidelity.

But look at it a moment. The New Testament is a small book, and may be read in an hour. It is not a code of laws, but the example of a life and a suggestion of principles. It would be idle to suppose that it could describe in detail, specifically meet every possible question, and solve every difficulty that the changing and broadening life of two or three thousand years might bring forth. The progressive

spirit of each age has found in it just the inspiration and help it sought. But when timid, narrow, and short-sighted men claimed such exclusive ownership in it that they refused to their growing fellows the use of its broad, underlying principles, and thus demanded to have new wine put into old bottles, of course the bottles burst and their narrow-surface Bible became discredited; but the real Bible soared upward, and led the world onward still, as the soul rises to broader and higher life when the burden of a narrow and mortal body falls away. This is that kind of literal and starved ignorance which lays its unworthy hand on the Scriptures, and tells us that, because Solomon said, "He that spareth the rod spoileth the child," he meant every child must be mercilessly whipped; thus dragging down the wisest of men to the level of their own narrow and brutal nature, ignorant that the poet-king, putting the concrete for the principle involved, meant only to emphasize the truth that the training of a child must include subjection—by what method obtained each case and each child's nature must decide. And thus many a brute and ignoramus has complacently fathered his absurd blindness and passionate temper on Solomon and the Bible.

Had not the lecturer of last week (Dr. Crooks) so ably and eloquently pointed out this characteristic of Christianity, its opening to the moral and spiritual need of each age, its ready and complete adaptation of itself to the most unforeseen and immense changes in the moral life of succeeding ages—one of the proofs of its divine origin—furnishing the principles needed for each larger development of civilization, and giving its sanction to the new methods which keener temptations and more threatening dangers demanded, I might have troubled you with something on this point. You will allow me to quote what will show you that even the old divines and those whose orthodoxy will not be suspected have, again and again, affirmed that a moral agency's being new was no evidence at all that Christianity did not include and intend it. Robinson, in "Address to the Pilgrim Fathers," says:

"*If God reveal anything* to you by any other instrument of

his, be as ready to receive it as ever you were to receive any truth by my ministry ; for I am verily persuaded—I am very confident —the Lord hath more truth yet to break forth out of his Holy Word."

The Hon. Robert Boyle (1680) says :

"As the Bible was not written for any one particular time or people, . . . so there are many passages very useful which will not be found so these many ages ; being possibly reserved by the Prophetic Spirit that indited them . . . to quell some foreseen heresy, . . . or resolve some yet unformed doubts, or confound some error that hath not yet a name."

Bishop Butler, in his "Analogy" (1737), says :

"Nor is it at all incredible that a Book which has been so long in the possession of mankind, should yet contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age were equally in the possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."

The *Interpreter* (1862) says :

"A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhaustive mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures."

Vinet, in his "Lectures," says :

"Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error of which the Christianity of the future will make us ashamed."

Dean Stanley says :

"Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn—a leaf not the less new because it is so simple."

Dr. Crosby passes to the great weapon of the temperance movement—the pledge. This he calls "unmanly," "a

strait-jacket"; says it kills self-respect and undermines all character.

Hannah More said: "We cannot expect perfection in any one; but we may demand consistency of every one."

It does not tend to show the sincerity of these critics of our cause when we find them objecting in us to what they themselves uniformly practise on all other occasions. If we continue to believe in their sincerity, it can only be at the expense of their intelligence. Dr. Crosby is, undoubtedly, a member of a church. Does he mean to say that, when his church demanded his signature to its creed and his pledge to obey its discipline, it asked what it was "unmanly" in him to grant and what destroys an individual's character—that his submission to this is "foregoing his reasoning," "sinking back to his nonage," etc.? Of course he assents to none of these things. He only objects to a temperance pledge, not to a church one.

The husband pledges himself to his wife, and she to him, for life. Is the marriage ceremony, then, a curse, a hindrance to virtue and progress?

I have known men who, borrowing money, refused to sign any promissory note. They thought it unmanly and evidence that I distrusted them. Does Dr. Crosby think the world should change its customs and immediately adopt that plan?

Society rests in all its transactions on the idea that a solemn promise, pledge, assertion strengthens and assures the act. It recognizes this principle of human nature. The witness on the stand gives solemn promise to tell the truth; the officer about to assume place for one year or ten, or for life, pledges his word and oath; the grantor in a deed binds himself for all time by record; churches, societies, universities accept funds on pledge to appropriate them to certain purposes and to no other—these and a score more of instances can be cited. In any final analysis all these rest on the same principle as the temperance pledge. No man ever denounced them as unmanly. I sent this month a legacy to a literary institution, on certain conditions, and received in return its pledge that the money should ever be sacredly *used as directed.* The doctor's principle would unsettle

society, and, if one proposed to apply it to any cause but temperance, practical men would quietly put him aside as out of his head.

These cobweb theories, born of isolated cloister life, do not bear exposure to the midday sun or the rude winds of practical life. This is not a matter of theory. It must be tested and settled by experience and results. Thousands and tens of thousands attest the value of the pledge. It never degraded; it only lifted them to a higher life. "Unmanly?" No. It made men of them. We who never lost our clear eyesight or level balance over books, but who stand mixed up and jostled in daily life, hardly deem any man's sentimental and fastidious criticism of the pledge worth answering. Every active worker in the temperance cause can recall hundreds of instances where it has been a man's salvation.

In a railway-car once a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance. "I am master of a ship," said he, "sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot; shipped, while dead-drunk, as one of a crew, and was carried on board like a log. When I came to, the captain sent for me. He asked me: 'Do you remember your mother?' I told him she died before I could remember anything. 'Well,' said he, "I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune in New York.' He told how she stood on one side the garden-gate and he on the other, when, with his bundle on his arm, he was ready to walk to the next town. She said to him: 'My boy, I don't know anything about towns and I never saw the sea; but they tell me those great towns are sinks of wickedness and make thousands of drunkards. Now promise me you'll never drink a drop of liquor.' He said: 'I laid my hand in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kinds of life and men. They *laughed at me as a* milksop and wanted to know if I was a

coward; but when they offered me liquor I saw my mother across the gate, and I never drank a drop. It has been my sheet-anchor. I owe all to that. Would you like to take that pledge?' said he."

My companion took it, and he added: "It has saved me. I have a fine ship, wife and children at home, and I have helped others."

How far that little candle threw its beams! That anxious mother, on a Vermont hillside, saved two men to virtue and usefulness; how many more He who sees all can alone tell. But our agitation of the drink question is "bulldozing" and "intimidation." This is only an unmanly whine.

What is the pulpit? Does it not take admitted truths and press them home on conscience? Or does it not seek to prove principles the listener does not admit, and then urge him to their practice? Does it not criticise, and affirm, and denounce, seeking to waken the indifferent, convince the doubting, and claim consistent action of all? Does it wait until the sinner acknowledges its principles before it denounces his action as a sin? By no means. Is church discipline visited only on those who see and confess their sins? Is it not used to rouse them to a sense of the principle they will not acknowledge, and hold them up to the rebuke and take from them the respect of their fellows? If our temperance agitation is "intimidation," then nine-tenths of the land's pulpits are bulldozers and the other tenth is useless. What does the Bible say of those who prophesy smooth things, and whose order was Nathan obeying when he said, "Thou art the man"?

I have known even a Greek professor, when speaking in downright earnest, fling about the keenest and roughest words in the dictionary in the most reckless and biting manner;* yet I never dreamed of charging him with seeking to intimidate his opponents.

* As illustrating Dr. Crosby's "calmness" the Chicago *Advance* says: "A collection of the dynamic complimentary phrases applied by this 'calm' lecturer to the main body of temperance people of America would make a curious paragraph. Here are some specimens: 'Mere obstinacy of opinion and personal *pride*'; 'what a fearful prostitution of a noble word is seen in the use of the *word "temperance" to-day*!' 'a false flag' seized by 'radical and intemperate

Dr. Crosby says it is false, our constant assertion that moderate drinking makes drunkards. Will he please tell us where, then, the drunkards come from? Certainly teetotalers do not recruit these swelling ranks. Will he please account for the million-times-repeated story of the broken-hearted and despairing sot, and of the reformed man, that "moderate drinking lulled them to a false security until the chain was too strong for them to break"? Will he please explain that confession forced from old Sam Johnson, and repeated hundreds of times since by men of seemingly strong resolve: "I can abstain; I can't be moderate"?

Do not the Bible, the writers of fiction, the master dramatists of ancient and modern times, the philosopher, the moralist, the man of affairs—do not all these bear witness how insidiously the habits of sensual indulgence creep on their victim, until he wakes to find himself in chains of iron, his very will destroyed?

When Milton says, "I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary," Dr. Crosby, you suppose, interprets it as meaning that boys should frequent gambling-hells and such resorts, in order to prove their strength of resistance. But no; he does not mean any such thing. He only thinks they should face the drink temptation; none other. When you hear that the New York Central Railway prohibits the sale of flash literature in its cars, perhaps you expect to hear Dr. Crosby denounce that corporation as emasculating the virtues of their travellers and making them

souls,' which 'will disgust and alienate true and enlightened souls'; 'these infatuated defenders of the total-abstinence principle'; 'these great untruths that are flaunted on its banners will disgust most men that have brains and use them'; 'its spirit of intimidation' and 'bulldozing,' the 'invariable accompaniment of it during its forty years' curriculum'; 'overbearing and tyrannical,' 'using a violence of language that can admit of no excuse'; whose 'principal agencies have been falsehood and intimidation'; whose 'principles are at war with proper manliness or self-respect'; 'upon the total abstinence system I charge the growth of drunkenness in our land and a general demoralization among religious communities'; 'moral jugglery,' 'a blunder that has the proportions of a crime'; of the pledge, a 'most pernicious instrument for debauching the conscience,' 'always an injury and never a help'; the wild '*bashi-bazouks* of controversy,' etc., etc."

unmanly. Not at all. He approves it. It is only drink temptations that he considers good training for heroic men.

You might suppose that Dr. Crosby would recommend to colleges to substitute, in their study of the literature of fiction, the works of Eugene Sue, Dumas, and Balzac, in the place of George Eliot, Walter Scott, and Jane Austen, since these last would afford no proof of a lad's ability to withstand the harm of pernicious novels. Oh! no. I assure you that is a mistake. Dr. Crosby confines the new discovery of fortifying virtue by steeping it in temptation wholly and exclusively to rum. Hannah More's demand of "consistency" he thinks of no consequence whatever.

But our movement is the delight of rumsellers and the great manufacturer of drunkards. How is it, then, that anxious and terror-stricken rumsellers assemble in conventions to denounce us and plan methods of resisting us? No such conventions were ever heard of or needed until the last twenty years. How is it that they mob our lecturers and break up our meetings? Was Dr. Crosby or any of his class ever mobbed by rumsellers? How is it that, the moment we get one of the prohibitory laws, "which delight rumsellers," passed, these delighted men form parties to defeat every man who voted for it, crowd the lobbies to repeal it, and never rest until, by threat or bribes, they have repealed it? If rumsellers long and pray for the coming of the millennium of prohibition, why don't they all move down to Maine, and get as near to the desired heaven as they can? If rumsellers delight in our total-abstinence labors, how ungrateful in them to allow their organs all over the world to misrepresent and deny what little success even Dr. Crosby allows we have had in Maine! They ought to chuckle over it and scatter the news far and wide. When Dr. Crosby has answered half these questions, we have some more difficulties to propound which trouble us, about the unaccountable freaks of these delighted rumsellers, who, delighted as they are with our work, yet never can bear or praise the very men who, Dr. Crosby says, are constantly employed spending time and money in "delighting" these unreasonable fellows.

We are the cause of all this drunkenness, the temperance movement is a failure, and always must be a failure, and ought to be so.

I will prove that Christianity is a failure in the same way. The famous unbelievers, down from Voltaire, through Mill, to the last infidel critic, prove Christianity, by the same sort of argument, to be a failure and the cause of most of the evils that burden us. Exaggerate all the evil that exists, especially those vices that will never wholly die while human nature remains what it is; belittle and cast into shade all the progress that has been made; dwell with zest on the new forms of sin that each age contributes to the infamy of the race; keep your eyes firmly in the back of your head, and insist that there's nothing equal to what we had in old times—not even the snow-storms or the St. Michael pears—and the thing is done.

Before our movement began three-quarters of the farms of Massachusetts were sold under the hammer for rum-debts. You could not enter a public-house in country or city, of the first-class or the smaller ones, except through a grog-shop. Their guests felt mean if they did not at dinner order some kind of wine, and often ordered it when they did not wish it. Now the grog-room is hidden from sight; men slink into it; and not more than one man in ten at the most fashionable hotels, and not one in fifty in common inns, orders wine at dinner. Then the sideboard of every well-to-do house was covered with liquors, and every guest was urged to drink; the omission to do which would have been held a gross neglect, if not an insult. No man was buried without a lavish use of liquor; no stage stopped without the traveller being thought mean if he did not help the house by taking a drink. Now one may travel hundreds of miles on rails which allow no liquor in their stations. Every farmer furnished drink to his men; famous doctors went drunk to their patients; the first lawyer in the Middle States was not singular when he held on by the rail in order to stand and argue, half-drunk, to the Supreme Court of the United States; rich men saw to it that every clergyman who attended a convention was plied with wine; and

the preacher of the *Concio ad Clerum* was fed on brandy-punch to be on a more exhilarated level than his hearers. If a man caught sight of a grog-shop, he was as sure he had arrived in a Christian land as the shipwrecked sailor felt when he got sight of a gibbet. Dr. Crosby then had every man, lay and clerical, on his side in construing the Bible; whereas now we are in a healthy majority. Then a few scattered temperance tracts, like rockets in a night, only betrayed how utterly the world was in the desert on this subject; now a temperance literature, crowded with facts, strong in argument, filled with testimonies from men of the first eminence in every walk of life, in every department of science and literature, challenges and defies all comers. Then the idea of total abstinence was not so much denied as wholly unknown; now, if New England were polled to-day, our majority would be overwhelming. Then all men held liquors to be healthy and useful; now seventy men out of a hundred, whatever their practice, deny that claim, and the upper classes, well informed and careful of health, lead the way in giving up the use. Then the medical profession waded in the same slough of indulgence and ignorance as their patients; now the verdict of the profession is undoubtedly and immeasurably against the use of intoxicating drinks at all in health, and but seldom in favor of it in disease.

We have driven the indulgence in drink into hiding places, and for the first time the Legislature is obliged and willing to prohibit the use of screens to hide rum-drinkers from the public view they dread. Is not this skulking evidence of weakening?

Sixty years ago the Legislature passed a few formal laws perfunctorily, and dismissed the whole subject. But ten years ago Liquor gathered at the State-House all the experts of social science, the lights of the medical profession, all the famous science from Harvard College, and retained an ex-governor, at vast expense, to marshal this host, in order to resist Dr. Miner and a few Bible-twisters, whom Liquor seemed somehow to dread, although they had disgusted and repelled all the sensible men in the State.

Of course this was before Dr. Crosby had communicated

to the liquor-dealers the comforting fact that the temperance movement was a failure, and that they ought to be delighted with it and with Dr. Miner and his Bible-twisters, and that they were delighted with it, whether they themselves knew it or not!

And far above all, set on a hill, a great State, Maine, challenges the world to show her equal in an intelligent, law-abiding, economical, and self-restraining population; while smaller examples cluster round her, here and across the Atlantic; and the haughty Episcopal Church, hardest and last to be roused to any reform, has put on record in its Convocations the most convincing and the most instructive array of facts and evidence on total abstinence that any ecclesiastical body ever contributed to social science. It is the ocean-wave kissing the Alps. You would weary if I continued the summary.

Even if the statistics showed that the amount of liquor consumed increased as fast as our population and wealth do —which they do not show, but just the contrary—that would not be sufficient evidence to prove that our movement has failed. The proper comparison is between what we were in 1820 and what *we should have been now* had not some beneficent agency arrested our downward progress. These evils, left to themselves, increase by no simple addition, but in cubic ratio.

Does Dr. Crosby fancy this active movement and vast mass of fact, opinion, and testimony can exist without beneficial influence in an age ruled by brains? He does not, then, understand moral forces or his own times. When, twenty-five years ago, Frederick Douglas was painting the anti-slavery movement as a failure unless we would load our guns, Sojourner Truth asked: "Frederick, is God dead?" When I see the doctor's unbelief in the efficacy of the moral power and the weight of this mass of conviction, I am tempted to ask him: "Is your God dead?"

Dr. Crosby closes by stating his plan and panacea. It is a regulated license. I will not delay you by criticising his or any other license plan. The statute-books in forty States are filled with the abortions of thousands of license laws that

were never executed, and most of them were never intended to be. We have as good a license law in this State as was ever devised, and yet it leaves such an amount of gross, defiant, unblushing grog-selling as discourages Dr. Crosby and leads him to think nothing at all has been done. His own city, with license laws, is yet so ruled and plundered by rum that timid statesmen advise giving up republicanism and borrowing a leaf from Bismarck to help us.

License has been tried, on the most favorable circumstances and with the best backing, for centuries—ten or twelve, at least; yet Dr. Crosby stands confounded before the result. We have never been allowed to try prohibition, except in one State and in some small circuits.* Wherever it has been tried it has succeeded. Friends who know claim this. Enemies, who have been for a dozen years ruining their teeth by biting files, confess it by their lack of argument and lack of facts, except when they invent them. With such a record may we not say that, even if we have no claim to be considered Crosby Christians, we have a right to ask one fair trial of what has, at least, never been, like license, demonstrated a hundred times to be a failure?

A REPLY

TO

Dr. Crosby's "Calm View of Temperance."

BY MRS. J. E. FOSTER, OF IOWA.

An Address delivered in Tremont Temple, Boston, February 14, 1881.

WHEN Zenobia, the Queen of the East, rode upon her white steed at the head of her armies to save Palmyra from the grasp of Roman avarice, she needed no new anointing. Palmyra was in danger and she was queen; she looked from the glittering domes of her proud capital to the hosts of Rome under its proud Aurelian, and, urged by royal impulse, she went forth. The women of America are queens, every one; from early girlhood they have been taught from pulpit, press, and platform that by virtue of their motherhood they held undisputed sway over the home.

This kingdom in the home is undisputed by the pure and good. It is assailed by intemperance, it is threatened by the drinking customs of society, and in defence of the home woman has engaged in distinctive temperance work.

Five weeks ago to-day a cultured Christian gentleman, the head of a great educational institution, a man called of God to preach the Gospel of his Son, and set apart by the Christian Church to do that work, stood on this platform and assailed the fundamental principles which underlie our defence of ourselves in this work and our appeals to all good people to aid us by their co-operation, or at least by their

good wishes. Good and able men from this and other platforms, from many Christian pulpits and through the press, have answered what of argument the gentleman's address contained; they have mourned its arrogance and rebuked its assaults. They have done so on broad and general grounds, not in a spirit of partisanship or in defence of any narrower interests than those involved in the weal of our common humanity. I come to-day by invitation of the Boston Woman's Christian Temperance Union, by the permission of these honorable gentlemen, and by your sufferance, to review the address from a woman's standpoint, and to set forth the causes which have led the women of this land to take up arms against the drinking customs of society.

Honored as I am, kind friends, by your presence, and realizing in what city I am, 'tis not you alone I see, but the faces of women in homes all over the land; some of these are beautiful as yours; some are very bare; some are among the hills of the East and some on the prairies of the West; some of them are sitting by the cradles of little children, some are bending over the washtub or before the sewing-machine. There is despair in some of their faces, sorrow in all, for they

WEEP FOR THEIR CHILDREN,

and will not be comforted because they are not, or, maddened by long-continued abuse and neglect, they have at last died to all joy or comfort, and only wait for the grave to give the rest that *rum* has cheated them out of here. These are not all I see, for close among the throng is the great company of husbands, fathers, sons, and brothers who are not wholly lost, who only circle in the outer rim of this terrible maelstrom of strong drink, but as the years go on will be carried faster and faster, nearer and nearer, to the vortex from which there is no escape; and near every one of these some woman watches, some woman waits. I hear the pleading voice, I see the tear-dimmed eye, I can almost feel the feverish breath upon my cheek. And little children, too, are in the foreground of this scene, not plump and rosy, not

gay and merry with the rush of childhood, but quiet and pitiful, with pale faces, and thin lips, and frightened mien; old are they, though only a few summers have their little barks been afloat on life's rough sea. *These, kind friends, are my constituents;* 'tis for them I speak to-day.

The remarkable address of the reverend gentleman contains but a few salient points:

"The Bible does not teach total abstinence";

"The results of the investigations of science do not demand it";

"Human experience does not justify our plea for it";

Distilled liquors should be excluded from "common use as a beverage both by public opinion and by law";

The use of vinous and malt liquors should be under "wise regulation";

And that the great body of temperance advocates have employed very questionable, and in many instances highly objectionable, methods in the "*total-abstinence crusade or propaganda.*"

These are the strategic points in this latest marshalling of forces against the home.

TREASON AGAINST THE STATE

consists in levying war against it, in adhering to its enemies or giving aid and comfort to them. The great chancellor would not make war upon the home; too often has he, in the performance of the duties of his sacred office, and by virtue of authority vested in him by the State, laid the foundations of the home at the holy marriage altar; too often have his hands been laid upon the heads of little babes whom proud and thankful parents have early brought to the altars of religion; too often has he carried the comforts of our holy Christianity to homes where the sable wing of the death angel had left its dark shadow. Oh! no; he, a minister of the Lord Jesus—he would not assail the home, he would not levy war against it; but *he has given aid and comfort to its enemies, and that is treason to the home.* All over the land the hosts of sin rejoice; in the grog-shops they laugh and drink to his health; in the fashion-

able club they smile and praise the wine of which they taste "in moderation"; in the home the poor old mother says to her wayward boy: "Promise me, son, sign this pledge, that I may be sure you'll never drink again," and he replies: "'Tis unmanly, mother, a strait-jacket, and beneath my self-respect." From breaking hearts there comes the cry: "Noble sir, you have given aid and comfort to our enemies. Had it been an enemy we could have borne it, had it been he that hated us we would have hid ourselves; but it was thou, our guide and our acquaintance. We took sweet counsel together, and walked to the house of God in company." Surely we are wounded in the house of our friends.

Does the Bible teach total abstinence, directly or impliedly? We answer, in both ways. For the critical exegesis of the passages which in our King James's translation are rendered wine we refer the honest enquirer to the publications of the National Temperance Society, of which Hon. Wm. E. Dodge, of New York, is president, and which are supported by many eminent Christian ministers. This Society has collected the testimony of Hebrew and Greek scholars as to the meaning of the terms used; the weight of testimony is in support of the position taken by the leading temperance advocates of this country and of Great Britain—namely, that many words are used in the original tongues to express the many kinds of wine used in Bible times; that the words translated "wine," when it is spoken of as "good," and as typical of God's grace, and a thing to be desired, refer to the grape still hanging on the vine, or to its expressed juice preserved from contact with the air, and thus free from fermentation; that the wine that is a "mocker," that "moveth itself aright," the strong drink that "is raging," is *given in other words*, as indeed it was quite another thing; that in passages where no condemnation or commendation of the wine is given, and where a *generic term* is used, which may, with no violence to the rules of interpretation, be understood to mean fermented or unfermented, then the harmony of Scriptures, the spirit of their teachings, must be studied, that the narrative may be rightly understood or the admonition received. This "two-wine theory" is not a trumped-up

"Scripture-twisting" to suit the purposes of special pleaders, or a "begging of the whole question," but is a calm view of the real meaning of terms used by men writing as they were moved by the Holy Ghost.

But to the common English reader, who has not facilities of critical study at hand, there comes the argument of

THE GENERAL SPIRIT AND TEACHING

of God's word. Drunkenness is everywhere denounced, even the looking upon it (the wine) "when it is red, when it giveth its color in the cup, when it moveth itself aright"; the curses pronounced upon drunken nations and upon him who giveth his neighbor drink; the fearful setting forth of the desolations of that people when priest and prophet err through strong drink, who "err in vision and stumble in judgment." Surely Isaiah's prophetic soul must have seen in vision this year of grace!

Did our Saviour use fermented wine? Let us walk softly here; let us not toss about opinions and arguments as children at play toss the snow-balls their own hands have made. He was our example. He came to fulfil the law. He wrought his first miracle at Cana to show forth his glory. He ate the Passover with his disciples, wherein nothing that had ferment of any sort might be allowed; 'twas thus he instituted the sacrament of the Lord's Supper, preserved in the church "in remembrance" of him through all the centuries since he went away. The very essence of the religion he taught is self-denial, self-renunciation for the good of others. But the temperance that is at the top round of the ladder of Christian graces enumerated by the apostle is not such as Dr. Crosby would fain have us believe is the consummation of all manliness; true temperance is the moderate use of good things and total abstinence from bad things. Alcoholic drinks are "bad things"—bad according to Scripture and science, and bad as shown by the testimony of human experience. How a man set apart to study God in his word and in his works, and then to lead the people as he himself shall be led, guided always by the great problems of

human destiny—how he can teach that the Bible looks with any degree of allowance upon even moderate drinking is explainable upon no other theory than that the old Scripture is again illustrated: "Wine is a mocker, strong drink is raging, and *whosoever* is deceived thereby *is not wise.*"

Again: Do the investigations of science demand total abstinence? We answer: "Yes." No erudition is needed to show the sin and shame of drunkenness; everybody accepts the truth.

THE REAL NATURE OF ALCOHOLIC DRINKS

is not so well understood. Science, rightly interpreted, is always the handmaid of religion and the servant of man; she has for half a century cried—not with the pleading tones of the philanthropist, or the trumpet-blasts of the watchman on Zion's walls, or the clear bugle-notes of the reformer, but with the hard, unfeeling voice of cold intellectuality—"It is a poison! it is a poison!" Others have answered: "'Tis the abuse and not the use that makes such sad havoc with our poor humanity; if people only would stop when they have had enough there would be no need of all this onslaught." Again science answers: "One drop is too much." It has been clearly shown that alcohol is not changed by chemical action in the laboratory of the human stomach; it did not itself contain any of the elements found in the fruit from whose decay it had its origin.

A great chemist says:

"Fermentation is nothing else than putrefaction of a substance containing no nitrogen. It is excited by the contact of all bodies the elements of which are in an active state of decomposition. It continues till the original compounds are wholly destroyed" (Turner's Chemistry).

Here I have another eminent witness:

"It did not require college training," writes Dr. A. H. McMurty, "but merely my sense of smell to tell me, what chemical analysis has so often demonstrated, that alcohol comes out of the body as it goes into it, which is a pretty suggestive hint that the body wants to have nothing to do *with it,* but treats it as an intruder, as it treats every other

foreign body, and gets rid of it as soon as possible" (Dr. A. H. McMurty in *Medical Temperance Journal*, January, 1871, p. 89).

IT DOES NOT REPAIR WASTE

and supply tissue, for it contains none of the elements of which the body is built up. I will quote another expert witness: "It has been admitted by those who differ from total-abstainers most largely that it cannot be proved that alcohol is able to evolve force in the body under any circumstances, or that it is capable of being changed or transmuted in any way within the system into an element of physical well-being" ("Stimulants and Strength," by Dr. H. S. Patterson).

"When alcohol is taken in small quantities repeated daily, the individual usually slowly increases in weight, not from increased nutrition, but from retarding the waste and retaining the old atoms longer in the tissues" ("Verdict of Science," by Dr. N. S. Davis, page 6).

Alcoholic drinks do not promote digestion. Dr. Cheyne says that nothing more effectively hinders digestion than alcohol; that many hours, and even a whole night, after a debauch in wine it is common enough to reject a part or whole of the dinner undigested. I hold that those who abstain from alcohol have the best digestion, and that more instances of indigestion, of flatulency, of acidity, and of depression of mind and body are produced by alcohol than by any other single cause ("Results and Researches on Alcohol," by Dr. B. W. Richardson, p. 13).

Alcoholic drinks do not protect the system from cold.

"Like ether and chloroform, its presence diminishes the sensibility of the nervous system and brain, thereby rendering the individual less conscious of all outward and exterior impressions. The alcohol does not relieve the individual from cold by increasing his temperature, nor from heat by cooling him, nor from weakness and exhaustion by nourishing his tissues, nor yet from affliction by increasing nerve-power; but simply by diminishing the sensibility of his nerve-structures, and thereby lessening his consciousness of in-

pressions, whether from cold or heat or pain" (Dr. Davis in "Verdict of Science," p. 5).

The use of alcoholic drinks is the

DIRECT CAUSE OF MUCH DISEASE,

and renders the system unable to resist the attacks of maladies which might otherwise be cured by the physician's skill.

"It is the nature of intoxicating liquors to produce the disease just described [*vinomania*, or craving for drink]. Hence all who drink them regularly to any extent, even though it be within the so-called bounds of moderation, must expect to suffer; indeed, there are very few moderate drinkers who do not suffer to a greater or less degree from this disease" ("Bacchus Dethroned," p. 21).

And yet another witness on that point: "I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in quantities which are conventionally deemed moderate" (Sir Henry Thompson, Tract 113).

Rev. Sydney Smith, one of the founders of the *Edinburgh Review*, says: "Let me state some of the good arising from abstaining from all fermented liquors. First, sweet sleep (having never known what sweet sleep was). I sleep like a baby or ploughboy. If I wake, no needless terrors, no black visions of life, but pleasing hopes and pleasing recollections" (Bell's "Report," p. 47).

"It is well known to the physicians of Mobile and New Orleans that the victims of yellow-fever are chiefly those who drink freely" (Dr. Drake, of Cincinnati, quoted in Reid's "Cyclopædia," p. 522).

It—the use of alcoholic drinks—deteriorates the quality of the human race by the

OPERATION OF THE LAWS OF HEREDITY,

which visit the iniquity of the fathers upon the children unto the third and fourth generation.

"*No vice* is more hereditary than intemperance. I be-

lieve the mere habit of intemperance in the individual rarely produces this condition [insanity], but that it is usually a result of the baneful heritage entailed on their descendants by intemperate progenitors; the vice of one generation becoming the weakness of the next, liable to be evoked at any time by [indulgence in] the parental vice, and thus bringing a double curse" ("Dr. Yellowlees," p. 80).

"Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs that are inflicted by alcohol" ("Cantor Lectures," p. 178).

"Lord Shaftesbury, having acted as Chairman of the Commission of Lunacy in England for sixteen years, says that fully six-tenths of all the cases of insanity in that country arise from their habits of intemperance" (Dr. Lees's Prize Essay).

Dr. Crosby claims that alcohol is "nature's provision." Science says:

"Alcohol is a purely artificial product, obtained only by carefully carried out chemical methods. It exists nowhere in nature" (Dr. Niel Carmichael, in *Medical Temperance Journal*, April, 1880, p. 125).

Dear friends, does not scientific investigation teach total abstinence?

Again: *Does human experience justify our plea for total abstinence?*

THE TESTIMONY OF HUMAN EXPERIENCE

is that all drunkards come from the ranks of moderate drinkers. The testimony of science is that alcoholic drinks do not supply any want of the body when in health. The mildest tone, then, in which human experience speaks is, "Alcoholic drinks as a beverage, even in moderation, do no good; they are likely to do great harm." Thus *total abstinence is the only ground of absolute safety.* I do not need at length to review the learned doctor's talk about the pledge; for years it has been an honored instrument in the restraint of the young who have never learned to drink, and a declaration

of independence to the slaves of appetite. His objections to it that it is "*unmanly*," that it is a "substitute for principle," that it is "always an injury and never a help to a true morality," need only to be stated to carry their own refutation.

From the pledge-book of John B. Gough; from the multitudes who knelt before the cross, and from the lips of the good priest, Father Mathew, took the pledge; from the Bethel and the Cook mission in your own city; from Jerry McAuley's mission in New York; from Farwell Hall in Chicago; from prayer-rooms all over the land, where poor appetite-bound souls are helped, by warm appeal, by earnest expostulation, by loving sympathy, to make another assertion of manliness and in honest effort to shake off the demon drink; from multitudes of children in our Sunday-schools and Bands of Hope, and round our firesides, who have promised they would never drink, and signed the pledge with the unskilled hand of childhood; yes, from lonely rooms where repentant sons and self accusing husbands, with honest hearts and manly purpose, have before God, and to the soul next them here below, taken a solemn promise never again to touch, taste, or handle the accursed stuff—from these comes this testimony: "The pledge has been to us a help; it was the door to a new and better life."

In a little book which I have not here to-day, but which I thought I had, are certain memoranda of temperance information which I carry for my own use. There is a pledge; very few names are in it—not more than fifty. I do not use it in public meetings, but merely for chance occasions; but I could tell you many a history of heroic effort, of terrible struggle that is recorded here. There are names of men and women and of little children. One of them is printed by a little fellow who could not write, a child in a beautiful home whose hospitality was once offered me; his mother wanted him to promise me, as he promised her, that he would never drink, and so his name is there, printed because he could not write it. Was that mother putting that boy in a "strait-jacket"? Oh! no; she was putting around *him a bulwark* that might save him. Oh! the joy the

pledges in this little book have brought to the hearts of those whose names are here; the joy they have brought to those to whom they were so dear! Kind friends, I know a woman, whose home is in the West, who is the mother of a son dear to her as her very life. She has done the best she could with him, but now he is away at an institution of learning; he is near to the great city of Chicago, with its three thousand grog-shops. She knows he is under almost continual fire from these intrenchments of the armies of Bacchus and Gambrinus. She consecrated him in infancy to God, and he has for himself acknowledged the claims of our holy Christianity and the duties of the church; but years ago he signed the pledge, and the promise on that bit of paper where, in his childish hand, the words are written, is very precious to his mother, and has been a safeguard to him. Oh! no, Dr. Crosby; human experience testifies that it is a good thing to sign the pledge.

Not all will keep it? No, there are many repulses in the great battle of human life. Terrible the conflict is, and some shall fall and fall, and yet at last be victors. In the State-House yonder are kept the flags carried by Massachusetts regiments in the war. Some of them are bright and clean, and could have seen little service; others are faded and torn; others are little else than the bare staff from which the beautiful colors once waved, but *they are there now*, saved from the smoke and shot of battle. They have been in the hands of the enemy, and they were sometimes trailed in the dust by traitors; but they were rescued, and are now more precious to this commonwealth because saved at such terrible cost. Some of those that sign the pledge, and break it again and again, and try again and again—these shall come up at last, "*saved though as by fire.*"

Yes, human experience does justify our plea for the total-abstinence pledge.

Again Dr. Crosby says: "Distilled liquors should be excluded from common use as a beverage both by public opinion and by law." In this we heartily agree with the learned gentleman; but when he says "the use of vinous

and malt liquors should be under wise regulations" we demur.

THESE MILDER LIQUORS

are intoxicating in proportion as they contain much or little of the poison alcohol. They are not drunk for the grape, the barley, the hops; these could be procured in other forms in greater purity, and at much less cost. 'Tis the stimulation of the alcohol the drinker wants. And the exclusion of these vinous and malt liquors by "public opinion and by law" is justified not alone because they do themselves intoxicate, but because experience shows that their use leads to the use of distilled liquors, which even Dr. Crosby admits should be excluded because of their known deleterious results.

What shall the State do in its relation to this traffic? It cannot enforce total abstinence by law—that would be sumptuary legislation and contrary to the spirit of our civilization. The law does not deal with individuals for the individual's good; it does not regulate private acts, unless such acts directly interfere with the rights of others. It does not enforce all the claims of the moral law, though it must never operate in violation of any of its mandates. The Bible says, "Thou shalt not lie." A man may knowingly and willingly deceive; he may in his heart purpose and plan, and his lips may speak the wicked lie, and yet the law be unable to touch him. But if he lies on paper; if he promises to pay or to do, and does not pay or does not do, the law steps in and says: "You must do what you said you would"—not that the man may be made pure in heart and right before God, but that civil society may be protected from failure in its commercial or general interests.

Society does not say a man shall not drink liquor. He may drink, and drink, and drink, and unless he staggers in the street or lies in the gutter—unless, by his being in the *condition of* drunkenness, he becomes a public nuisance—the *law does not interfere*, and then not for his own sake but for *the sake of society*, that is offended by the sight of his *drunkenness* or endangered by his possible and probable

acts caused by drunkenness. Political-economists tell us that a large proportion of the pauperism, insanity, and crime of the country is caused by intemperance, and it uses such methods as it thinks proper to suppress intemperance. 'Tis the right of self-protection that inheres in the body politic, just as it is the first law in individual life.

THE RIGHT OF THE STATE

to regulate or prohibit the manufacture and sale of intoxicating liquors has been again and again affirmed by the Supreme Court of the United States. It is not denied by any able jurist, though much talk is had as to the propriety of the exercise of that right.

O dear friends! when you are considering this great question of temperance legislation, make people state exactly what they mean. Call for some specific statement, and do not try to answer till you get it. I well remember a learned gentleman, whose name is familiar to you, in whose home I was and to whom I recited in algebra, and I sometimes was wonderfully puzzled, and would go to him and say: "I wish you would help me; I don't understand it." "Well, what don't you understand?" he would ask me. But all I knew was, the whole thing was in a mist. "Well, my dear," he would say, "when I know just what it is you don't understand, then I will try to help you." And when I had found out exactly what I didn't know, I found I knew the problem before me. So in this matter, when our opponents stand and proclaim against prohibitory legislation, because they are puzzled about this or that, make them stand and state just what they mean; and when they have stated the case they will be willing to leave the platform which they themselves have laid down.

I said the Supreme Court of the United States had over and over again confirmed the right of the State to prohibit.

Justice McLean has said: "A license to sell an article, foreign or domestic, as a merchant, or innkeeper, or victualler, is a matter of police and revenue, *within the power of the State*" (5 Howard, 589). And again: "It is the settled *construction of* every regulation of commerce that, under

the sanction of its general laws, no person can introduce into a community malignant diseases, or anything which contaminates its morals or endangers its safety" (Ibid.)

There are laws that keep malignant fevers out, and to prevent boats with pestilence on board coming up from New Orleans. There are laws against the circulation of obscene books and pictures; and, on the same general principles, there are laws against the manufacture and sale of intoxicating liquors. What more do you ask in support of my theory? And notice, dear friends, I am not reading from the enthusiastic appeal of some temperance orator; I am not quoting to you the words of some special pleader; I am not using the words of the beloved lady who is our queen in this temperance work, because they might be overdrawn, but I am using

THE LANGUAGE OF THE SUPREME COURT

of the United States. You cannot go behind those returns.

"If the foreign articles be injurious to the health or morals of the community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, *prohibit the sale of it.*" That you will find in the 5th Howard, on page 592. And again: "No one can claim a license to retail spirits as a matter of right" (5 Howard, page 592).

Saloon-keepers sometimes talk about their rights, and say the State has no right to prohibit the manufacture and sale of intoxicating liquors. But, as you see, the law says: "No one can claim a license to retail spirits as a matter of right."

And again I quote from the same authority: "If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating or restraining the traffic, or from prohibiting it altogether, if it thinks proper."

The clear brain of Massachusetts once said that it had the *right, and it did* prohibit it, and the State of Iowa says it

now. (Applause.) That cheer came in too soon. We prohibit distilled liquors, but we let in wine and beer *à la* Crosby.

Justice McLean says any State may prohibit this traffic if it deems it "calculated to produce idleness, vice, or debauchery."

IS IT SO?

Ask the gentlemen who preside in your courts and represent the judiciary of Massachusetts; ask the honorable Mayor of Boston; ask those gentlemen who know and are competent witnesses, and may be brought here and sworn, if it does not produce "idleness, vice, or debauchery." Yes, yes, yes! Close the saloons of Boston, and you may about clear out its police courts. Close the saloons of Boston, and a large number of men who walk about the streets, dressed in blue coats and brass buttons, in a splendid state of preservation, may be dispensed with. Last evening I spoke in one of your suburban towns, and the minister who presented me in his pulpit passed to me a report in which it was stated that a day or two before a young man of twenty-two—just ready, you see; the law couldn't sell to him until he was twenty-one, so he was just ready, a fresh and beautiful victim—had been sold three glasses of brandy, taken to the police-station, and there had died. Now, dear friends, I suppose his mother, if he has one, is broken-hearted to-day; I suppose his sisters, if he has any, are broken-hearted to-day; and I suppose his young wife, if he had one—why, the life has gone out of her heart to-day. But never mind about that; the State does not consider women's hearts—not at all. What does the State consider? That it has lost a citizen; that if that man had lived he would have paid for his bringing-up. Do you say that is a rough, cold way to look at it? I know it; but we are talking coldly to-day; we are taking calm views of things, we are. The State regards every citizen as of so much value to it. Why? Because he is able to increase the State's wealth, whether by labor of hand or brain; he is a producer of wealth, and when he dies he is so much lost to the State, *so much* value gone out of it; and hence the State,

to protect itself from this loss through "idleness, debauchery, or vice," may put away the liquor-traffic and suppress it throughout her borders.

IN THE DOG ORDINANCES

of great cities is a familiar illustration of the exercise of this police power.

I want to maintain my position as a member of the great company of temperance reformers going up and down the land, and so I will tell you a story. Away out on the prairie there was a woman who lived in a little town. She had two boys, and during one hot summer—one awful summer, so hot it was on the prairies that they came near burning up—a dog in the town bit her boys and they died. And the woman grieved, and her husband grieved; and she went to her neighbors, and they sympathized with her, and they had it written up in the paper, so that everybody heard about it and everybody was sorry. A woman in a town ten miles away heard about it, and her sympathy with the woman was increased by her solicitude for her own boys—for she had two boys—and she thought: We have dogs in our town, and my boys might be bitten the same as those others, and die the same way they died. Of course her sympathies were more intense by her solicitude for herself. She was so alarmed and distressed that she talked with her husband about it. Of course she did that. It is the first thing a woman does, anyhow. Not because Paul told her to do it—not that. She did it simply because it is woman's nature to do it, and if Paul had had a wife he never would have written that; he would have known she would do it anyhow.

So this woman went to her husband in great solicitude and sorrow, and said: "My dear, did you hear about those boys over there?" and he replied, "Yes, my dear, I did; isn't it dreadful?" "Well," said she, "I should think it was dreadful that two boys in one house should be bitten by a little, miserable dog. Just think of it! Are you not afraid, John, that our boys may be bitten?" "Well, Mary," said he, "*I have thought* about it, and it is a perfectly awful thing

to think of, too." "Well, I should think so, I should think so," said she; and they talked and talked about it till she became distracted, and said, "John, don't you think anything can be done about it?" "Well, I don't know," he said. "It is one of the first principles of good government that a man's property must be protected, and if a man put his property into a dog the Government must take care of him and protect his property." "But is a dog more precious than a boy?" "Well, no, of course not, Mary; but I do not know"—and he talks, and talks, and talks; you know it, women, you have heard it all. Finally, getting no comfort by discussing it, and in her great solicitude, she goes across the street to another woman. And this other woman has two boys, and those women talked and talked, because their interests were common. Gentlemen, we women have so many common interests—more than you have! A woman's station in life, her surroundings, do not influence her motherhood as a man's surroundings influence him.

These two women talk on the ground of a common interest in their children, and get no satisfaction from each other, because they can do nothing but talk. And the first woman tells what her husband says, and the second tells what her husband said to her, and the testimony of the two husbands is brought up in that little committee of two.

I won't burden you by telling you more than that they talked, and talked, and talked, and gained no satisfaction anywhere; and so they went down-town to the mayor of that little town, and they talked to him about it, and he expressed *great concern and sympathy with the women in their solicitude for their children*. He was a wonderful gentleman. I am mistaken; it was not the mayor, it was the chief of police.

Let us remove the scene to the office of the chief of police. He talked with them about their concern and alarm for their boys, and said (what men always say when we go to them with our troubles): "Now, dear ladies, we sympathize with you; we know how you must feel; of course you have great solicitude—of course you have; and it would be a fearful thing if any dog in our town should go mad and bite your

boys." And they think they know that just about as well as the chief, how terrible that thing would be.

They talk and talk, and ask for an ordinance requiring the police of the city to shoot any dog not muzzled. He replies just about as the husbands talked, saying that this could not be allowed; a proper and good thing, and yet he is not quite sure about it. And they, becoming weary, for they have talked about it a good while this time, begin to cry.

Women often do so, gentlemen, and you know you do not like to have them. This man did not like to have women crying around, and he said: "Ladies, I have given you my sympathy and expressed my solicitude, but, if you will excuse me, let me give you a little advice." They thought that comfort was coming now. He says: "Dear ladies, your concern for your boys is justifiable; but have you thought of this: you could do better service in your home than here? Have you thought of training your boys properly, and telling them about this disease of hydrophobia, how a dog looks when he is going mad? If you teach your children at home there is no danger of hydrophobia." They looked at one another, and said: "We have taught our boys in the home; we thought of that years ago; we knew what hydrophobia does, and so we have taught our boys always of the terrible danger if bitten by a mad dog. We have told our children to run whenever they see a dog; but, sir, the dogs are everywhere: they are on the road to school, on the road to the church; and the only way to do, it seems to us, is to put the dogs out of the way." And you know that those women were right, were they not, gentlemen?

But how is it when women come to supervisors, common councils, and legislatures, and ask for laws to prevent their sons and brothers and husbands from being led down to drunkards' graves?

WHAT IS THE REPLY WE HEAR?

Not always, gentlemen, for some of you are always generous and noble, and the number is increasing every day, but *some men say to us* women: "If you do your duty in your

home and teach your boys what a terrible thing intemperance is, if you throw around them the surroundings and comforts of a beautiful home, they will never go astray."

O gentlemen! tell that to the women of this land who are the mothers of the sixty thousand who went down last year. Some of those mothers were as true and faithful as your mother was to you; but they went down, slain by rum, tempted by the saloon and the open grog-shop, and it is the very refinement of cruelty for men to say to women that if they did their duty in their homes there would be no trouble from intemperance. We have done the best we could, and now we want you to help us.

But I must hasten. This police power of which I have spoken can say to the rumseller: "You shall not make, you shall not sell." This power to which I have called your attention is in the State, not in the general government; and for a moment let us consider the relations of the general government to the liquor-traffic in the State. The Constitution of the United States gives to Congress certain powers. It has no other. Among those powers the police power is not to be found. That rests in the State, not in the general government; the relation of the general government to the liquor-traffic is a purely commercial relation. It does not deal with the traffic as the State governments do in suppressing the evils of intemperance. Not at all. The general government does not care about the evil of intemperance; it only deals with the traffic for the purposes of revenue. It says money must be raised to run the machine, and it must be gotten from the commercial interests of the land; and so it taxes certain articles of commerce.

It taxes whiskey and tobacco—and we are coming for your tobacco presently, gentlemen; we haven't time now, but we shall by and by. So the general government comes within the commonwealth of Massachusetts, and says to the Medford men (I mean its rum-makers) and to distillers everywhere: "If you make rum you must pay so much per gallon as revenue to the government." It does not say: "You can distil, or you can brew." It could not say that. The police power *says that*, and the police power is in the State, not in

the general government. But you say: "What does the man get? Isn't it a license?" It used to be called a license, but it is not now. It is a special tax raised by the general government. When he pays his money he gets a paper saying that he has paid it. It is no protection to him against the State.

But you say: "Does not the general government protect the importer?" It protects him while the liquors are in his possession in the original package, or in the hands of the person to whom he has sold them, as long as the packages are unbroken; but a package broken is never safe after the duties are paid upon it which admit of its introduction. Thus John Doe imported liquors to the value of $200,000, and paid his duties, and said: "I am going to get my money back," and so opens his packages and draws off some liquors from the casks, and begins to sell; but then Massachusetts comes in and says: "No, sir; you don't sell one glass of that liquor."

"Not when I have imported it?" "No." "Not when I have paid the tax?" "Never mind about that," the police power in the State says. He asks the question: "Does not the right to import imply a right to sell?" And the law answers: "No, sir; it does not." "Cannot I sell the liquors I imported?" "No, you cannot." "Why?" "Because the police power thinks you ought not to." It is a question of police power entirely within the jurisdiction of the commonwealth. Let me give you authority. If I were before a court or a jury I would never get a judgment or a verdict if I did not give authorities, and as great interests are involved in the cause I plead to-day as in any case in any court of justice. Not one man is on trial for his life here to day, but our children, all of them.

A little while ago, in the performance of my professional duties, I sat by the side of a poor woman under sentence of death, she having been accused and convicted of the crime of murder. The Supreme Court granted her a new trial, and I was trying to save her from capital punishment.

But as I sat there that day with that poor woman at my *side, there was the* judge, there was the prosecutor for the

State, all the machinery of civil law, following up that woman who was charged with having killed a man. And it was right it should be so; but when I thought that in that same State there were hundreds and thousands of men who were licensed by the State to do worse things than that woman did, I said: "This is not as it ought to be, not as it should be—not at all."

In support of the position I have taken, that the general government does not protect the liquor-traffic after the original packages are broken, or after it has passed from the hands of the importer,

JUSTICE DANIELS,

of the Supreme Court, said of imports that are cleared of all control of the government which permits their introduction:

"They are like all other property of the citizen, and should be equally the subjects of domestic regulation and taxation, whether owned by an importer or his vender, or may have been purchased by cargo, package, bale, piece, or yard, or by hogsheads, casks, or bottles" (5 Howard, 614).

In answering the argument that the importer purchases the right to sell when he pays duties to the government, Justice Daniels continues to say:

"No such right as the one supposed is purchased by the importer, and no injury in any accurate sense is inflicted on him by denying to him the power demanded. He has not purchased and cannot purchase from the government that which it could not ensure to him—*a sale independently of the laws and policy of the States*" (5 Howard, 616).

The reason that Massachusetts does not put away its importers and wholesalers and retailers is because Massachusetts don't want to. Massachusetts can do it. It is in the power of the State to do it, and that power is wholly legitimate. Then, if prohibition is the right of the State, how shall it prohibit? What sort of a law shall take hold of it? I am here this afternoon, gentlemen, to ask for *constitutional* prohibition. That is the latest thought of our temperance workers. It is the conclusion to which they have come

after long years of patient investigation. I ought to say, perhaps, t is the conclusion to which many of them have come—to which the association which I represent has come.

REASONS FOR CONSTITUTIONAL AMENDMENT.

For as clear and concise a statement as I have been able to make allow me to call your attention to a tract prepared by myself and published by the National Temperance Society of New York, entitled "Reasons for a Constitutional Amendment."

I. The province of free civil government is so to consolidate and arrange the general sentiment and principles of the people, in a system of rules and regulations, as will secure individual protection and conserve the greatest good to the greatest number.

II. This system of rules and regulations is prescribed in what is known as the civil law. Civil law is either constitutional or statutory.

III. The constitution is the original statement of principles and agreement of mutual obligations, with such amendments as the people from time to time may make.

IV. The statutes are rules and regulations in detail, setting forth the rights, duties, and remedies of the citizen under the constitution, and the mode of procedure by which these may be enforced.

V. The constitution is adopted by the direct vote of the people, and can be amended or repealed by them alone. Statutes are made and repealed by the *people's representatives—the Legislature.*

VI. A universal sentiment prevails that intemperance is a gigantic evil. This sentiment, embodied in rules and regulations, has given diverse legislation concerning the liquor-traffic.

VII. The right of the State to regulate or prohibit the manufacture and sale of intoxicating liquors has been many times affirmed by the Supreme Court of the United States.

VIII. The history of this legislation demonstrates that *prohibition is the only* legal remedy for the evils of intemperance—*that it alone* protects the individual and the State.

IX. Prohibition may be embodied in constitutions and statutes. If in the constitutions, it is the direct voice of the people, and can be repealed by them alone. If in a statute, it is the creation of the Legislature, and subject to the tricks of politicians, the devices of demagogues, and the general fluctuations of partisan interests.

X. All that can be said in favor of prohibitory statutes applies with equal force to *constitutional prohibition;* and, furthermore, constitutional law possesses dignity and permanence, and, being the voice of a majority of the voters of the State, will secure to itself a better enforcement than *bare statutes* can receive. All parties and factions are confessedly bound by constitutional law.

In short: 1. The province of government is to protect the individual and conserve the general good.

2. Government does this through the civil law, constitutional and statutory.

3. Constitutional law is *organic.*

4. Statutory law is *functional.*

5. The constitutional is the voice of the people; the statutes, of the Legislature.

6. Intemperance is an evil demanding some sort of legislation.

7. The State has the right to regulate or prohibit.

8. Prohibition *only* remedies the evil.

9. Prohibition may be constitutional or statutory.

10. Constitutional prohibition is permanent and may be enforced. Statutory prohibition is fluctuating and difficult of enforcement.

Application of the foregoing truths:

It is the duty of every temperance man, woman, and child to labor with head, hand, and heart for constitutional prohibition.

HOW DOES CONSTITUTIONAL LAW GROW?

At first reformers are thought to be wild. Boston once thought some of its reformers were wild. It would go on *its knees to them* now and wipe the dust from their shoes. *By and by* other men take up the cry, and many people

hear, and at last all have to listen, for there is such a din in the air. Then on and on the sentiment grows, and the people become educated on the subject, legislation is had upon it, and by thinking and thinking there is evolved out of thought the grand principle underlying it all, and then the people get ready to put it into constitutional law. It was so in the matter of slavery, and I need only refer to it to recall it all to you. Gentlemen, some of you here to-day whose hairs are white remember how Boston mobbed you in the street, and still the idea grew on and on, and a great many listened, then everybody listened, and then came legislation, and then war and the legislation of the sword, and then down into the Constitution went what? The grand principle that the color of a man's face did not make any difference in his relation to the government. This matter of intemperance has been talked about and talked about, and legislation has been tried in various forms, and the conclusion has at last been reached that the true line of attack upon the liquor-traffic is to educate the people until they are ready to put it into the Constitution. A constitutional law is permanent; for the people make it and only the people can repeal it. It is dignified because it is the will of the people; not the result of partisan influences, but an uprising of the whole people. Gentlemen, I am not here to talk about partisanship. I believe in party spirit. We must have it in order to secure the necessary friction and agitation that comes from contending party interests. The other day as I looked through the glass in your State-house and saw those old flags, tattered and torn with shot and shell, and soiled and ragged as they are, some of them with only the staff left, I said to myself: "I don't wonder that the men of Massachusetts love the party that carried the flag." I don't wonder at that, but I say when a great moral question is to be settled it is a good thing to get it out of party lines if you can. If it is submitted as constitutional law *every* individual man votes upon it, not as a Republican or *a Democrat, but as a* citizen.

But some objector says: "Well, you must get it through *the Legislature* anyhow." Surely. "Then if you have a

Legislature that will submit it to the people, won't the same Legislature give you a statute?" No, not at all! The same man that will vote to submit the question to you won't vote on the bare question. Why? Well, they don't like to do it. It is hard to bear responsibility, and the men whose heads are clear enough always to know what is right, or to think they know, which answers the same purpose, are very few.

I don't want to speak lightly of the average legislator; I wouldn't in this honored presence, surely, but I may speak of our Legislature away out West in Iowa. I find usually about three classes of men in that Legislature; a fine Legislature we have in Iowa. There were a few grand men, strong men, men that had convictions and souls, men whom the lusts of office could not kill, men whom the spoils of office could not buy, men who could stand and face a demagogue and damn his treacherous villianies without winking; strong men these, who lived above the mists, but they were very few. They would vote right always, but they didn't count enough; there were not enough of them. There was another class of men, clean men, well-shaved men, well-conditioned men, who didn't drink liquors and didn't go to saloons, and had no sympathy with the drinking customs of society, but somehow they didn't always vote right; they seemed to want to vote right, and when you talked to them you thought they were going to, but when the vote came they didn't. You couldn't seem to blame them. They swayed, and swayed, and swayed. They illustrated that principle in mechanics which is known as "the universal joint." Do you know about it?

THE UNIVERSAL JOINT,

as perhaps you ladies do not all know, is a ball in a kind of socket, and it is set into places in machinery where the power is needed to go all sorts of ways, and this joint goes just whichever way it is wanted.

It is a very useful thing in great machinery; it prevents friction, and it goes so or so, or thus and thus, or any way. *Touch it on* one side and it goes right over on to the other *side. And it is* just so with some of these men. They seem

to have somewhere at the base of the spine a universal joint, and whenever a little pressure is brought to bear—remember I am talking about the Iowa Legislature—on one side, they go over to the other side. Now, it is not the fault of those men; they cannot help it; it is the way they are put up, but it is very unfortunate if your cause is in the hands of such men. You never know where they will be when the vote comes around. What are you going to do with such men? Why, just prop them up, that is all. If you can set around these men something against which they can lean, so they will be solid long enough to vote, why, you are all right. They won't resist; they will stand there if they are only set You know, ladies, how it is with the toys we buy for our children—those Noah's arks, full of all kinds of animals, sheep, cows, and dogs—they don't stand up well; but if you lean them against something they make very good sheep, and cows, and dogs indeed. It is the same with these gentlemen I have spoken of. What shall they lean against? Constitutional law, which is the will of the people.

What do they say when you ask them to vote upon a statute permitting the people to vote an amendment? "Oh! of course, of course we are perfectly willing to let the people vote." And if you have constitutional law and want statute law to enforce it, then they say, "Why, we must, we must, because there is the constitution, and that is what the people have said must be done. We are sworn to support the constitution." So I say the objection is not well taken that you can get a bill through the Legislature for prohibition just as easily as you can get an enforcing statute after you have got your constitutional provision.

Another great argument for constitutional prohibition is this, that it remedies the evil of

THE GOVERNMENT OF GREAT CITIES.

And now I approach a problem that has been so grandly set forth upon the platform of Tremont Temple that I speak with timidity. I remember, in my home in the West, reading the utterances of that great man. Oh! what shall I say of him—of Joseph Cook? I remember that here he has

stood and talked to Boston audiences, and we have got it out there through those blessings, the newspapers; and I recall that he said on one occasion, "The tendency of our civilization is to mass in great cities," and that whereas fifty years ago, or thereabouts, one twenty-fifth of the population of this land was in great cities, now one-fifth of it is in great cities. Do you not see the tendency to mass in the cities? What makes the vote of the cities? The criminal classes. What makes the criminal classes? The grog-shop. And thus to-day this land of ours is under the dominion of the grog-shop.

IS THAT NOT TRUE?

Is there a flaw in my line of argument? Do I overstate? I wish I did. I wish it were not so, but so it is. How shall legislation be brought to bear upon the city of Boston and upon the city of New York? Only by bringing into it the cool, calm vote of the rural districts. If every man at his shop and his farm can vote directly upon the question of license or no-license, dram-shop or no dram-shop, don't you see that we put into legislation a pure, clean stream?

Another thing—and I know before me are large numbers of Christian ministers, and to you, gentlemen, I appeal to-day—the foundations of all good government are in this book, the Bible. You know it. It is acknowledged in the commonwealth of Massachusetts more strongly than in our wilder, newer West, and you men of God sit in your studies and stand up in your pulpits before your congregations, and your spirits groan within you because of the iniquities that stalk abroad in this land; but how can you touch these iniquities? You preach; but when you ask, "Shall I go down into the dirty pools of political life?" you hesitate, and you say, "Perhaps I had better, and perhaps I had better not," and so the question weighs on your mind and you hardly know what to do. I remember how the evil of slavery burned into the soul of my grand old father. I can remember how, right here in Massachusetts, he used to walk back and forth in his study and groan out, "Oh! slavery! slavery! *slavery!*" and always at family prayers when he *prayed for us he* prayed for the slave. Yes, and I remem-

ber, too, how, before the bar of the General Conference of the church of which he was a member, he was reproved because he dared to pray that the Lord might not descend in wrath upon a slave-holding church.

Ministers of the cross of Jesus, you won't have to go into partisan politics to secure *constitutional prohibition*, and the influence of the church can be brought to bear upon constitutional law as it cannot upon State statutes. Dear friends, the prophet says: "The government shall be upon his shoulders." It will never be upon his shoulders save as the principles of Christ's Gospel are brought into Christian legislation, and the church of Christ must carry it there. Might I interpolate a question here and ask, "Who compose the majority of the Christian Church?" When the women of the Christian Church shall impress their thought upon the law, then this traffic will go. And I say to you Christian men, to you legislators, to you all, in the language of yesterday's Sunday-school lesson, "Prepare ye the way of the Lord, make his paths straight." Constitutional law remedies the evils of great cities, and we ask, therefore, as the Woman's Christian Temperance Union, for *constitutional prohibition.*

Dear friends, I had intended at this place and time to make an appeal for the work of the Woman's Christian Temperance Union, because the honorable gentleman, Dr. Crosby, has said that the measures adopted by temperance advocates are very objectionable. I did not think it was necessary to defend the methods used by those grand old men of the church, but I did intend to say a few things for our woman's methods of work. But the honorable gentleman who presided here has so beautifully set forth our work and pleaded for it so grandly that why need I say a word? And the President of our National Association has embodied it all in her own sweet self and in her eloquent words, so that it is not necessary that I should say a word. Dear friends, I pause here. The methods adopted by Christian *women have been* the result of their best thought; they *stand for total abstinence*, for prohibition, for constitutional *prohibition, and for* organized Christian temperance efforts *to set forth all this.*

IN THE SANDS OF EGYPT,

by the shores of the Nile, there stands the great pyramid; for twenty centuries it has stood and looked unwinking at the sun; it covers thirteen acres of solid masonry; it mounts up and up as if it would pierce the skies; it has been the wonder of the centuries, and in its proportions, its angles, its measurements, are hid great truths of physical science—geometrical, astronomical, mathematical, geodetical. Discoverers and scholars walk about its base and look up at its huge sides, and say, "We wonder who built the pyramid?" For, though much surmise as to its origin and intended use has been indulged in, history does not tell us. Of late certain Christian scholars, in their studies of this great wonder of the world, have thought they discovered not only physical truth set forth in base and capstone, in measurement and line, but that Scripture truth is suggested also; that in its openings, its passages, its chambers, in the finishing of the stones which pave the floors, and line the sides, and are in the ceilings, in the number and size of these, in their setting here and position there, is written dimly sometimes, but still discernible to the careful student, the history of God's past and present, and his future dealings with the human race; that it is to physical truth what the Bible is to spiritual—a revelation; is the "altar unto the Lord in the midst of Egypt." Wonderful is the suggestion and bold the faith that grasps and holds its lessons.

Dear friends, there is being built on these Western shores a great pyramid, an altar unto the Lord; its foundations were laid by the church of God; its sockets were set by men brave, and true, and strong; its base is the square of the circle of all the influences that cluster about our homes, about our national life. With great labor was the rubbish cleared away to give it room, and carefully were the first stones put in their places. Slowly has the pyramid arisen.

DO YOU SEE THE BUILDERS?

There comes the Washingtonian throng with pledge, and song, and great huge stones, the Rechabites, the Sons of Temperance, the Good Templars, the Temple of Honor, and many men and women who carry no flag and wear

under no banner, but carry stone and mortar, square and chisel, a d help to build. Then comes a band of little children, with banners and music; they sing,

"I'm glad I'm in the army,
I'm glad I'm in this army,"

and they help to build. Then comes a band of reformed men, with ribbons of red and of blue, clothed and in their right minds. They march solidly up, and

"Hold the fort, for I am coming,"

rings out full and strong, and they help to build.

And, last of those I see, then comes a band of praying women. They walk very slow, for in their company are wounded ones, mothers bereft and wives heart-sick; but calm and strong I hear the tones,

"My faith looks up to thee,
Thou Lamb of Calvary."

And thus they build! And the stones these multitudes haye brought have been kept in place and squared into line by righteous law. And so this pyramid is being built, and by and by it shall be finished, and with singing and shouting the capstone shall be put in place, its crown and glory, its bond of perfectness. What shall the capstone be? *National constitutional prohibition!* And then the pyramid shall stand, and, though the waves beat upon it, it shall not fall, for 'tis founded on the rock of God's eternal truth. And in the far-off years, when all these builders shall have passed away, a grander civilization shall surge about the base of this great pyramid—grander because they shall be children born of men and women that did not drink—and, looking at its rugged sides and gazing at its perfect crown, shall cry, "Who built the pyramid? who built the pyramid?" Then you and I, perhaps, shall look over the battlements of heaven and see the very stone we set in place, and the shouts of glory will be louder, the halleluiahs longer, ay, the rest sweeter, because we helped to build.

At the close of the lecture many of the audience crowded on to the platform to shake Mrs. Foster by the hand and congratulate her upon her brilliant effort.

JOSEPH COOK'S

PULPIT AND TEMPERANCE.

BY THEODORE L. CUYLER, D.D.

[From the *Independent.*]

JOSEPH COOK has built a Monday morning pulpit in Boston, which is visible over the whole continent and across the sea. In that pulpit he has struck some sturdy and unanswerable blows in favor of prohibitory legislation against tippling-houses and in favor of the principles and practice of *total abstinence* from all intoxicants. During his absence in Europe his lecture committee have admitted to his pulpit my genial and eloquent friend, Chancellor Crosby, who has opened his broadsides against nearly every position which Mr. Cook has taken upon the subject of temperance. If that pulpit is to become, like certain clubs in Boston, the theatre of "free discussion," then I submit that they might as well invite Prof. Huxley to assail Mr. Cook's positions on evolution, or Col. Ingersoll to assail his views on the inspiration of the Word and the doctrine of atonement.

One of the most remarkable things about Dr. Crosby's discourse is its title. He calls it a "*Calm* View of the Temperance Question," and then dashes into a heated tirade against the "wild radicalism of teetotalers," whom he denounces as fanatics, as unmanly, as twisters of Scripture, as radical agitators, and as infatuated defenders of a system that is utterly impracticable and is "increasing the drunkenness in the land"! If my friend utters all this when he is *calm, what might* we expect from him if he were excited?

When I reached the following sentence in his discourse I was inclined to name it a "comical view of temperance," for I could not refrain from the Christian liberty of a hearty laugh. He asserts that the total-abstinence system is contrary to revealed religion and harmful to the interests of the country, and exclaims:

"I charge upon this system the growth of drunkenness in our land and the general demoralization among religious communities; and I call upon all sound-minded thinking men to stop the enormities of this false system."

As soon as I could take breath after this philippic, I began to recall some of the names of the most conspicuous advocates of the total-abstinence movement, and in the front rank I find Albert Barnes, Bishop McIlvaine, Lyman Beecher, Bishop Alonzo Potter, and Theodore Frelinghuysen, among the dead; and Joseph Cook, Charles H. Spurgeon, Dr. Richardson, Canon Farrar, Bishop Lightfoot, and Bishop Ellicott, among its living defenders. These great and good men do not endorse all the weak and extravagant utterances of certain zealots; but they *do* maintain and practise the "system" which Dr. Crosby so bitterly denounces. Weak enthusiasts often utter crude arguments in favor of the Gospel system; but Dr. Crosby none the less holds to and preaches faithfully that very system. We total-abstainers are ready to stand by the solid principles which such great and godly leaders as I have just named are defending. They constitute our system of doctrine and practice; but we are not responsible for every foolish speech of every foolish fellow who sets up for a "temperance lecturer."

The chancellor's foremost argument against our total-abstinence movement is that it has proved impracticable and is a failure. If he will allow me to use his own frankness, I will say that he is the very last man who ought to utter that taunt. The whole nation knows that for several years he has intrepidly led a movement in the city of New York to enforce a weak excise law which is hopelessly vitiated by a clause that *permits endless dram*-selling under the name of hotel-keep-

ing. So strong was Dr. Crosby's faith in this rickety law that he once rashly affirmed that under it he would clear New York of grog-shops in six months! We older workers in the reform, while we honored his zeal and courage, felt assured of his inevitable failure; not from his fault, but the fault of his "system." During the very time that his society were doing their utmost I looked into the doorway of a full-rigged dram-shop which was driving its accursed traffic within a stone's throw of Dr. Crosby's residence. That death-dealing establishment (the nursery of "moderate drinkers") and its six or seven thousand partners were no more affected by Dr. Crosby's well-meant efforts than the abutments of the East River Bridge would be by the stroke of a mallet. We teetotalers do know, from solid statistics, that hundreds of thousands have been reached, and benefited, and protected, and blessed by the total-abstinence pledge. I can testify to the immense service which it rendered to me and to others when I was a student in college. An incalculable good has been wrought by our "system" and our "propaganda"; and, in view of his own honest efforts in New York City, it would be well for Chancellor Crosby to be modest in inviting comparison as to "systems."

On the scientific question the chancellor takes sides very positively with Dr. Anstie, who claims that alcohol is not a poison, but a true food to the bodily man. He denounces us total-abstainers as guilty of "a moral error" because we prefer to hold the opposite opinion, which is defended by such eminent physicists as Lallemand, Dr. B. W. Richardson, and Sir Henry Thompson. In dealing with the drinking usages of society we *know* that in their actual effects alcoholic drinks poison millions by striking right to the brain, and practically they feed nobody. This inevitable and invariable tendency of alcoholic stimulants to strike to the human brain is the most overwhelming argument in favor of the wisdom and safety of total abstinence. Dr. Crosby has very prudently fought shy of it.

He pronounces the total-abstinence pledge a "strait-jacket" and a pernicious instrument for debauching the *conscience;* but in another part of his discourse he distinct-

ly says: "I do not oppose the principle of total abstinence *for the individual.* It is every man's duty to abstain if his own conscience command it." Now, if my conscience commands me to let intoxicants alone, then, in the name of common sense, where is the harm of my recording my conscientious purpose on a pledge? And if we teetotalers, by our "propaganda," can so enlighten the consciences of young men that they shall agree to let alcoholics alone, where is the harm of their banding together into a temperance society with its wholesome pledge? Does Dr. Crosby consider a pledge in wedlock to "love each other," or a pledge of fidelity to Christ in church-membership, a "strait-jacket"? Yet in both these cases conscience, as well as judgment, leads to the employment of a binding instrument. The fact is that Dr. Crosby yields about all that the most thoughtful and wise abstainers claim in this last-quoted passage. He admits that total abstinence is a good thing for the individual, and so well do I know him that I am sure he would rejoice to see everybody avoiding intoxicants. Now, all that we members of the temperance "propaganda" are aiming at is to persuade everybody to do just this very good thing.

Probably we shall have harder work to persuade some people to adopt this wise course after they have read some of the extraordinary declarations in Dr. Crosby's Boston discourse. One of these declarations is that it is "atrocious dogma to assume that moderate drinking leads to drunkenness." I do not know of a more dangerous bait that could be nailed up over the bar of a fashionable saloon than this most ill-considered sentence. No sane man ever asserted that every moderate drinker becomes a drunkard; but just as long as "wine is a mocker," and just as long as moderate drinking is the *door of entrance* to all the drunkenness that has peopled hell, just so long will we teetotalers stand outside of that door, and, in the name of brotherly love, will warn every man, woman, and child against entering it.

The space accorded to a brief article forbids even a reference to many of the remarkable declarations in this frank,

bold discourse. Some of them are remarkably pithy and sensible, and we "fanatics" may profit by them. Some of them will afford quite too ready and convenient pleas for tampering with the bottle and for jeering at that reform which God has so signally blessed. I leave Brother Crosby to the owner of that lofty Boston pulpit. The eccentric John Randolph was accustomed to ride on horseback to the Capitol; and, on reaching his desk in the House, he often swept his rawhide riding-whip across the desk, and sent all the bills which the page had laid there flying over the floor. When Joseph Cook returns from Europe he may find some singular documents lying on his pulpit; and if he uses the rawhide of his logic on this "View of the Temperance Question," perhaps it will not continue to feel so "calm."

RELATIONS

OF

DISTILLED AND FERMENTED LIQUORS.

By EZRA M. HUNT, M.D.

[From the *Independent.*]

THE remarkable temperance lecture of Rev. Dr. Crosby at Boston has such an admixture of grand truths and pernicious errors, and such protests against methods which do and which do not deserve to be protested against, that it is not wonderful that the medical and sanitary view of the question is also given *ex-cathedra.* Under the division of moral questions the first four, at least, come within the range of the physician and the sanitarian. The first conceals a real issue under a form of pert statement: "The first moral error of the total-abstinence system is in turning a medicinal prescription (proscription?) into a bill of fare for all mankind." This boldly assumes the only reason the teetotaler has for avoiding the use of alcohol to be that it causes drunkenness. This is a moral and social reason; but we know of no teetotaler who separates that view from another. The teetotaler believes, on what seems to him, and has seemed to multitudes of leaders in human knowledge and in physical investigation, good and sufficient evidence, that the use of alcohol in those quantities in which it is afforded even by wine and fermented liquors is injurious to health. He leaves it out of the bill of fare of all mankind for the same reason that he would leave opium out; not merely because the opium-eater may abuse it, but because

it is not needed at all, except as a medical prescription. The abstainer does not ask you to put a man on a sick-regimen—*i.e.*, abstinence according to Dr. C.—to keep him from becoming sick, but to keep him from a sick-regimen when well. The comparison of the imprisonment of the thief is, therefore, the thing which is "wholly unconnected." The very thing which the lecturer himself does is to turn a medical prescription into a bill of fare for general use, only the alcohol must be put up by a beer formula.

"The second moral error found is the assumption that moderate drinking leads to drunkenness." Strange that this should be called an atrocious dogma! Strange that because multitudes who drink moderately do not fall into drunkenness it should be taken as axiomatic that moderate drinking has no tendency to cause excessive drinking! In this respect alcohol has the law of all of its class of medicines, and of many more decided narcotics. There are thousands of wills strong enough to resist it; but these are not generally those who "live on the confines of health, whose digestion is feeble, circulation languid, and nervous system too excitable." The fact that thousands of such and of others from being moderate drinkers have come to over-indulgence does show that moderate drinking has some tendency to cause drunkenness. Thousands of people have taken opium drops or pills, and not become opium inebriates; but the fact still remains that the moderate daily use of opium does tend to opium excess. Multitudes of those who have not lost their self-control, and tens of thousands of those who have, can testify that the tendency of this article, alcohol, is to create a taste and desire. It is a medical fact true of this and many other medicinal articles. To deny it is not merely disputing total-abstinence testimony, but denying a law of acquired taste and attachment that prevails as to alcohol, opium, chloral, tobacco, and some other articles.

The third moral error specified also has to do with a medical and sanitary question. The blunder of the total-abstainer is said to be that he does not discriminate between things that differ. The illustration is that distilled and fer-

mented liquors differ. The answer is that the total-abstainer does discriminate between distilled and fermented liquors as to degree; but does not, because of the presence of alcohol in both, make a discrimination which ignores the leading and damaging similarity. He knows that six per cent. is not thirty per cent.; but it is the alcohol that gives type to each and that allies them too closely to enable us to call this want of discrimination "a blunder that has the proportions of a crime." The clincher given to prove the difference is from Dr. Parkes; but Dr. Parkes is imperfectly quoted. He first asks the question: "If distinctly hurtful in large quantities, is it not so in these smaller amounts?" He then says: "As a scientific question, I do not see how an answer can be at present given." He then says: "Failing, as it appears to me, in accurate information on this point, the usual arguments for and against the use of alcohol cannot be held to settle the point," which he says are (*a*) (*b*) (*c*), etc. Under *c* he has the sentence quoted by Dr. Crosby, which even in this form, as not his own, he guards by adding: "It must be allowed, I think, there are some persons of this class who are benefited by alcohol in small quantities, and chiefly in the form of beer or light wine. Unless these persons wilfully deceive themselves, they feel better and are better with a little alcohol." Note, also, that Dr. Parkes is evidently one of those guilty of the moral outrage of indiscrimination. Had Dr. Parkes been read as to other utterances, and in his reply to Anstie as to food value, etc., he would never have been thus quoted. Sir Henry Thompson recently, in his letter to the Archbishop of Canterbury, as quoted by Judge Pitman (p. 38), says: "The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition (drunkenness), and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of." He, too, in the same paragraph, forgets to "discriminate," and calls them alcoholic beverages. He, like Parkes, is also not a *pledge* man or a pleader for a total-abstinence general law.

The fourth moral error alleged by Dr. Crosby also touches

medical and sanitary questions. This error, he says, is in classing alcohol as a poison, and not a food. Dr. Anstie is quoted as having "clearly shown" this; but Dr. Parkes's reply is not quoted. "Even if complete destruction within certain limits were quite clear, this fact alone would not guide us to the dietetic use of alcohol. We have first to trace the effect of the destruction and learn whether it is for good or evil. Few seem to think that the destruction must give rise to useful force; but I cannot see that this is necessarily so." It will be noticed, too, that this reply meets the experiments of Binz, which have been the chief physiological staple of the food argument for alcohol for some time past. Outside of experiment, Anstie sought to prove the food value of tobacco and opium, just as he did that of alcohol. Dr. Crosby concludes that wines and beers have but three to ten per cent. of alcohol in the form best adapted for beneficial effect. So far as our chemistry tells us, the form of the alcohol is just the same, only the flavoring and the addition of actual food is different. We do not recognize this as the "alembic in which nature has turned a powerful and dangerous element into a beneficial minister." It is because the use of fermented as well as distilled liquors is in the direction of injury to the public health that we have felt constrained to enter a brief and humble exception to the physical part of this address.

AN OPEN LETTER.

BY REV. DR. A. J. GORDON.

REV. DR. A. J. GORDON, pastor of the Clarendon Street Baptist Church, as Chairman of the Boston Monday Lecture Committee, wrote the following letter to the Boston *Traveller:*

"As considerable comment has been passed on the recent Monday lecture of Dr. Howard Crosby, it may not be improper that, as chairman of the committee having charge of these lectures, I should make the following statement:

"These lectures were designed to be religio-scientific. Eminent men among college presidents and theological professors were invited to participate in them. As Chancellor of the University of New York, Dr. Crosby was engaged as one of the speakers. So far as I am aware of, it was expected when he was asked to lecture that he would appear in some subject of a scientific or theological nature, in which his scholarship would enable him to shine so conspicuously. That he chose to come before us in the character of a belated reformer, advocating views that belong to the dark ages of the temperance reform, was his own responsibility. It is certainly to be regretted that so eminent a preacher and teacher should be found giving utterance to opinions that were calm only in their cold and dogmatic contempt of sentiments which the great mass of temperance workers hold to be absolutely vital to any real success in battling against intemperance, and healthful only through the violent revolt which they must awaken in the minds of hundreds who will read them. Such sentiments will be sure of enthusiastic applause from every bar and liquor-saloon in the city. They who sell intoxicating drinks, from high to low, disapprove of drunkenness as strongly as the eminent divine, holding equally with him that moderation should be the rule. It is

grateful to be able to say, to the credit of the Christian and temperance sentiment of our city, that the views evidently met with almost no sympathy from the audience to which they were addressed, so that while the lecturer was pursuing his announced purpose of 'carrying the war into Africa,' he stood among his hearers as 'a solitary sentinel pacing around the deserted citadel of his own opinions.'"

THE "CALM VIEW."

Comments of the Press.

THE following extracts are from the editorial comments of sundry leading and influential religious and secular journals upon Dr. Crosby's address, "A Calm View of Temperance."

Zion's Herald, of Boston, says:

"Much wonder is expressed that Chancellor Crosby should have been invited to appear in the Monday Lectureship as the opponent of the well-established views of the great majority of New England Christian men and women upon the temperance reform. The platform which he was to occupy, it was well known, had already been dedicated by Joseph Cook to the most advanced total-abstinence and prohibitory opinions. Certainly there were men on the Lecture Committee whose publicly-announced sentiments are totally opposed to nearly every position taken by Dr. Crosby. If arrangements had been made for a frank discussion—for some able champion, like Wendell Phillips, or Neal Dow, or Dr. Mark Hopkins, to follow on the same platform upon a succeeding Monday—no exception could be taken. As it is, just at this moment when a special effort has been made to unite the temperance forces upon the lowest possible moral ground of total abstinence, it takes on almost the appearance of a direct insult to the sentiment of the community to put forward upon such a platform such reactionary views.

"The lecture was misnamed. It was not a 'calm view' of the *subject*. The lecturer, indeed, was perfectly self-possessed, as he *always is; his language*, except in a few instances, was not vio-

lent and never vituperative ; but he was not calm. His opinions were presented as dogmatically, and positively, and earnestly as the English language admits of its being done. He was evidently very much aroused. The discourse was not at all a calm discussion of the question, but a heated and special defence of positions he has taken against the attacks of those differing from him on the temperance question. One of his severest indictments against the advocates of total abstinence was the bitterness and severity of their invectives against those differing with them in opinion ; but nothing could exceed the contempt which the doctor expressed for those who dare to hold a different interpretation from himself of certain passages of Scripture—albeit some of them are his peers in Biblical scholarship—and views at variance with his own opinion of the nature and effects of wine and fermented liquors. This heat to which he refers, and which he exhibits, arises from a partially sanctified human nature ; and Dr. Crosby certainly is one of the legitimate descendants of Adam.

"This leads us to say that the lecturer was guilty of the same offence which he charges upon radical temperance men, in that he fails to show a 'discrimination between things that differ.' He includes all the upholders of total abstinence in the same category, as seeking to 'intimidate' and 'bulldoze' the community—both ministers and laymen. This (course of bulldozing) he declares to have been the 'curriculum' of the radical school of temperance reformers for the last forty years. Now, while in the ranks of noble temperance workers have been many men of the ancient prophetic type, who have used the Old Testament Scriptures in the spirit of the former covenant, and have denounced 'Meroz' for not coming up to the help of the Lord in sublime and terrible sentences, and often with little mercy, the great body of leading reformers have been of another class. Among them are the chief ministers of our churches ; some of our highest magistrates and legislators ; our most honored judges and influential business citizens ; men whose words have commanded the respect of all who have listened to them, and whose tempers have certainly been under as good control as that of their censor. No, doctor, that was not a calm view of temperance or of temperance men. You were thinking of some violent newspaper correspondent, or lively platform speaker, who has dared somewhat audaciously to question the wisdom and efficiency of the positions you have, doubtless conscientiously, taken. A whole denomination of Christians, nearly two millions strong, from bishops down

to the humblest member, have for years taken this radical position and upheld it in the pulpit and in church discipline; but who ever dreamed of intimating that they had sought to establish these views by intimidation and bulldozing? It was not a very complimentary intimation which the doctor made, that hundreds of ministers revolted from the extreme views of radical temperance men, but failed to take a stand against them through fear of the unhealthy public sentiment which demands their acceptance and denounces their opponents. We believe this to be an unintended but real slander upon the moral courage and convictions of our ministers.

"The ridicule heaped upon those who hold that moderate drinking is the fruitful fountain from whence the flood of intemperance is fed, will not change the fact. It is the experience of the whole temperance reform. No successful progress was made in it until total abstinence took the place of a temperate use of liquors. It is the confession of tens of thousands that the appetite, afterwards unquenchable, has been fostered at first by the occasional use of wines, and the testimony is equally voluminous and unanswerable in reference to the use of cider and other fermented liquors. No assertion or dogmatism can alter the character of these long-observed and verified facts. And, what is more serious, the later study of heredity has shown us the impressive truth that the moderate use of wines in parents often entails upon children a maniacal appetite for stimulants, which predestines them almost hopelessly to a drunkard's grave.

"Dr. Crosby was hardly ingenuous in his defence, by professional quotations, of the wholesomeness and food-like character of small amounts of stimulants, and light ales and beer. There was nothing offered in his address to intimate the fact that the weight of opinion, as has been made to appear in late articles in the *Contemporary Review*, and in the testimony of the highest professional authority, is against any such theory. The most authoritative utterances of physicians of the widest practice is just the opposite.

"Has the doctor ever stopped to think what it is that has aroused such a public sentiment in favor of total abstinence? Why are men so earnest in their pleas for prohibition? What induces men to yield their own possible safe liberty of indulgence? What means this army of mothers and sisters with their appealing voices and ears? Why is wine denounced and the weaker drinks? What makes men sometimes so frantic in their cries for

rescue ? Why do they in their aroused anxiety pronounce curses upon apathetic apologists ? What is at the bottom of all this ? There must be some terrible evil, and there is. All other schemes to save our families have been tried for centuries. Human hearts have been wrung to their breaking, age after age. The unbroken march of the awful army of drunkards to their fearful graves has been too frightful for human endurance. Dr. Crosby himself well said, 'Total abstinence is the effectual cure of intemperance'; and it is the only hope. The temperate use of liquors is only the constant nourishment of an appetite that at its full strength man, with all his moral power, is not adequate to struggle with. Some men escape, but thousands fall. How can any Christian man plead for himself a liberty that becomes a license to ruin his fellow-men ?"

The *Presbyterian Journal*, of Philadelphia, says :

"We do not know any Christian total-abstainer who has used towards opponents such uncharitable language as Dr. Crosby has here employed.

"It is also true that he has exposed himself to ridicule. It provokes an almost irresistible smile to read his declaration that 'the total-abstinence propaganda has been an overbearing and tyrannical power' which has been 'bulldozing' the church and the country. Who are this propaganda ? . . .

"General Assembly after General Assembly of our beloved church, to which the New York chancellor owes allegiance, has taken the total-abstinence position which he assails. Have those Assemblies been part of the infamous propaganda? . . .

"Dr. Crosby's fundamental assumption is an error. He cannot maintain it. His position will inevitably go down before this reform movement, which is the movement of God ; but in the meantime our New York brother has ministered rare comfort to drinkers and liquor-producers, and that is to be sorely regretted."

The Boston *Congregationalist* says :

"Chancellor Crosby's recent Monday lecture upon the temperance question may be called on the whole a plea for moderate drinking as opposed to total abstinence. . . .

"We lose nothing by giving up the use as a drink of any wines that we can get, or of any of the lighter alcoholic liquors, while the injury that may come to ourselves out of the habit of using them, or the harm that our example may do to others, may be

very great. It is most wise, therefore, and most Christian to let them alone.

"It is not fair either, in reckoning the evil that comes from the use of strong drink, to make account only, as Chancellor Crosby appears to do, of cases of utter and downright drunkenness. There is, indeed, always a certain danger that moderate drinking may lead to such drunkenness, and this is well worth thinking of; but there are other serious dangers short of that, even if drunkenness is not reached. There is an impairment of clearness and force of mind and body that affects many men who are not drunkards. There is a wasting, too, of money, and often of time, and an exposure to bad company, and a tendency in general toward dissipation, which belong with the use of such drinks in stages far short of drunkenness, and which throughout society as a whole may probably make up the larger part of the mischief wrought by intoxicating drinks. These things, over and above the liability to absolute drunkenness, are to be taken account of.

"There is nothing of argument either in the saying that a man may more suitably exercise self-control at some point along the line of moderate drinking than at the point of total abstinence, and when he has not entered on the line of drinking at all. It may be easier, and it is easier, to stop before one has begun; and there is no virtue in beginning for the sake of trying to stop at some harder place. The ease of total abstinence is part of what makes it best.

"Try this thing apart from yourself, and in your thought of your own son or daughter, and see if you would not feel the most of security as to their future if you knew they never would use any of these drinks at all. If that be true it covers the whole case, and it makes it wise and right for you, too, never to use them yourself."

The *Herald and Presbyter*, of Cincinnati, says:

"Dr. Crosby, several years ago, started out on a crusade against the whiskey-shops, proposing to at least restrict and regulate them. He was unwilling to adopt total abstinence, local option, or prohibition. We advised all to let him go on and do all he could, and we said, Let other temperance people hold their principles and use their own methods without pursuing him with reproach. The doctor has turned his face and guns on the old

temperance workers, and now they are obliged, in self-defence, to fight him and all who are in league with him. There are some wild temperance reformers, without doubt. Dr. Crosby takes the responsibility of opposing all schemes, except his own, as methods of promoting temperance that are inexpedient, ineffectual, immoral or unscriptural. Much that he says is erroneous and irrelevant, while in some respects his views are correct. His argument reminds us of the slavery discussion from 1830 to 1860. He is like those who classed together and opposed alike the organization of anti-slavery societies; refusing to use anything produced by slave labor; the doctrine that slaveholding is a sin *per se;* running off slaves; keeping slavery out of free territory, and gradual emancipation. They denounced free discussion and church action as mixing politics and religion, and claimed that the Gospel is the only remedy for all evils. In the meantime the irrepressible conflict grew in intensity and ended in war. Whiskey is a hundredfold worse than slavery. It produces more suffering and death. More lives are lost every year by drunkenness than in any year of the war. Whiskey is the handmaid of lust, of divorce, of murder, of political corruption, of Sabbath-breaking, of profanity, and almost every vice, and it is increasing in power and influence, and becoming more and more haughty and defiant. Its opposers are of all sorts—wise and unwise, sound and unsound, active and indolent but they are all opposed to its evils, and when the crisis comes they will see eye to eye. In a free country great revolutions often come very suddenly. The public conscience may suddenly get into a rage. Every sane and intelligent mind knows that the Government is in duty bound to protect her citizens from the woes and ruin of the whiskey-shops. It may not be long until the whiskey party overact, and stir up and unite the friends of temperance to make short work of the evil. Then regulating the abomination will not be thought of. Its destruction will be inevitable."

The *Western Christian Advocate*, of Cincinnati, says:

"Real temperance is wounded, if not slain, in the house of its professed friends when religionists like Governor Andrew, Howard Crosby, and Dr. Todd take up arms in defence of social drinking. In the best classes of the American people—the native middle classes, the bone and sinew of the land—a large proportion of the men and women are in favor of prohibiting the manufac-

ture and sale of ardent spirits for use as a beverage. But since the Atlantic Ocean became a steam ferry-way, the temperance cause has suffered from the introduction of foreigners with their ale, and beer, and wine drinking usages. The lower classes everywhere, particularly in cities, have become corrupted by saloons and beer-gardens, and the Sabbath is the great day for carousal. And this evil is aggravated by the example of a very large number of people belonging to the fashionable (we do not say upper) classes, who have permitted their habits to be moulded in accordance with those of the upper classes in foreign lands, and consequently have brought home with them the social drinking customs of those countries. The temperance cause has to fight in both these directions.

"Prohibitory laws will not suppress all drinking, any more than laws against lotteries, gambling, and prostitution prevent and suppress these vices. But they will place society on the right side. Any form of license system only brings society and government into league with vice, acknowledges its legality, and shares the profits of its villanies. In spite of the opposition of the Todds and Crosbys, a better age than the present will place intoxication and its accessories in the category of social crimes, which the law will forbid, and which all good men will labor to exterminate."

The *Advance*, of Chicago, says:

"If only it had been a calm view!

"If that is a calm view of what the Christian temperance people are doing in this country toward counteracting what intemperance is doing, what would a perturbed view be? A discourse so full of evidence of exasperated prejudice, and so 'rich in abusive epithet,' we have not seen for a year at least. Such variety and impassioned affluence of disparaging epithet and other characterization must have severely taxed even Chancellor Crosby's well-known genius for language. . . .

"On some points we agree with Chancellor Crosby. First of all in *this*, that 'there is no more important question before the American people to-day than this: How shall we stay this surging tide of intemperance?' We agree with him in this: 'That it is to be answered on one side by the practical voice of society and *on the other by the edicts* of our legislatures.' In this, also: That '*we should act with* an even mind on so grave a subject,

and see to it that every step we take is solidly founded on right reason.' But as we look forth upon our country and other countries, in city and in villages, and note how infinite the woe and disaster, the degradations and sorrows, the blighting and the curse, caused by the use of intoxicating drinks, fermented or distilled, we have no heart to turn back and fire off broadsides of abuse and scorn into the faces of that now vast, and, thank God! fast-growing army of Christian men and women, who, even if with some mistakes and blunders to be lamented, are, nevertheless, the ones who are striving most earnestly to stay the surging tide! At this point we are obliged, by *our* sense of Christian manliness and self-respect, sharply to part company with the lecturer. Perhaps as fair representatives of the grand total-abstinence temperance movement of our generation might be taken Hon William E. Dodge and Dr. Cuyler, not stopping to name others; for ourselves, we do not care to fire off rhetorical bomb-shells of abuse at their feet.

"To-day, in all liquor-dealers' associations, in saloons and other tippling places, Dr. Crosby is the most popular 'divine' in America. The journals published in their interests are exultant over his counterblast at the temperance people and his commendation of moderate drinking."

The *United Presbyterian*, of Pittsburgh, says:

"Even when drunkenness is not reached, there is the impairment of mental and moral power, the waste of money and time, and the demoralizing effect of even moderate drinking habits to be taken into the account. From such effects, more widely than from extreme drunkenness, the morals, usefulness, and happiness of men, the peace and comfort of families, and the good order of society are suffering.

"Then, as a question of expendiency merely, where is it best to stop? Can any one believe that it is safer or easier to stop after a habit of drinking has been indulged, to however limited an extent, than before it has been formed? Or is there any one who does not feel in regard to a friend more security as to his future when assured that he practises total abstinence?

"All this Dr. Crosby appears to overlook, as also the importance of good example in this as in everything else. The individual *liberty* for which he pleads, as recognized by Paul, is by

the same authority put under this regulation: 'If meat make my brother to offend, I will eat no flesh while the world standeth.'"

The New York *Weekly Witness* says:

"In sober sadness we give our opinion that the malignancy of the Evil One himself could not devise a greater injury to society in general than to put the advocacy of moderate drinking and opposition to total-abstinence societies in the mouth of an influential and generally-esteemed minister of the Gospel. The mistakes of every man's life have been many, but this is, in our view, a master-mistake calculated to send thousands to the pit.

"The fact that Dr. Crosby occupies a prominent position in the training of ministers, who are in turn to influence congregations and society in general all over the country, renders his mistake doubly fatal, and we cannot but hope that the Lord will open the eyes of the good doctor to see the evil he has been doing, and induce him, as far as he can, to counteract it ere the opportunity for his doing so passes away for ever."

The *Central Christian Advocate*, of St. Louis, says:

"He cannot see that this present condition is the natural product of the system that he advocates. The temperance cause certainly has not produced the drunkenness which he condemns. The doctor is at least twenty years behind the times. Probably he does not see the crowd of tipplers, and drunkards, and dramshop keepers who find comfort in his position."

The Michigan *Lever* says:

"The reverend gentleman has the thanks of all the liquor-dealers in the country. They endorse him to a man. Now let him extend his logic by telling people to practise little sins and avoid big ones. Sin, carried to excess, is a very bad thing, but if people could so govern themselves as only to commit minor transgressions the world would be better, this preacher could say. He might go on and show that the Master made a mistake by urging a warfare on all sin; that He could have accomplished more by moderation and toleration. Such men only serve the cause of evil, for they encourage its abettors."

The *Methodist*, after quoting what Dr. Crosby says against the pledge, says:

"To which a 'free lover' would add that, 'instead of regulating marriage' from within, the customs of the country 'debauch the conscience' by tying up married couples with a pledge to live together 'until death parts them.' It might be interesting to have a definition of the point or line where pledges to do just and comely things become immoral and debauch the conscience. Every Christian has made a pledge to his church to do right; is that also 'a moral error'?"

The *Western Christian Advocate* says:

"The views set forth by the chancellor would strike at God's law in the Ten Commandments, and make against all human laws for the prevention and suppression of crime. By the same course of reasoning society should allow everybody to carry deadly weapons and trust to the virtue of every individual not to make deadly use of them. Society should make no laws against prostitution and its agents, no laws against usurious interest, and no barriers to monopolies, allow free marriage and free divorce, and a hundred other things that are now regarded as needing restraints and within the purview and province of legislation."

The Boston *Transcript* says:

"Chancellor Crosby has done more to discourage those who are seeking to influence sons, husbands, and brothers to abstain absolutely from the use of alcohol, to the end that they and theirs may be saved from sorrow, disgrace, and ruin, than all the rumshops in Boston."

The *National Baptist*, of Philadelphia, says:

"A great opportunity was thrown away; the division among temperance people was made more bitter; the enemies of temperance were encouraged; and apparently much more harm than good was done."

The Lewiston (Me.) *Journal* says:

"The trouble with men like Dr. Crosby is that they fail to take notice of stern facts. Drunkenness is most prevalent where moderate drinking is fashionable and no prohibitory laws vex the tippler. Most men become drunkards by trying to drink moderately, and failing."

The *Christian Leader* says:

"Chancellor Crosby certainly has a view of temperance, but he

is a queer man to call it a 'calm' one. His definition of calmness must indeed be a puzzle to lexicographers. We have submitted to the penance of a careful reading of the lecture, which, when given in the Monday course, so amazed, we may say so chagrined, his audience. His 'calm view of temperance' may be condensed into something like this: 'You men and women who advocate total abstinence are a set of liars, tricksters, hypocrites, and infidels; only you do not know that you are. You deal in lies, and tricks, and perversions of Scripture, yet your motives are good!' Now, it strikes us that while a man may deal in fallacies and not know that he does, it is a contradiction in terms to say that he deals in falsehoods and tricks, not knowing them to be such. But the chancellor evidently has a new dictionary."

The *Washingtonian*, of Chicago, says:

"Dr. Howard Crosby occupies an unenviable position as a retarder of true temperance work. He is now spending his time and talents in trying to show that men should drink beer and wine moderately. Dr. Crosby appears to be knowingly blind. He denies that moderate drinking leads to drunkenness. He certainly knows better. . . . The arguments of Chancellor Crosby are the veriest humbug, and he should no longer insult temperance people by professing to be in sympathy with the cause they advocate."

The *American Wesleyan* says:

"On his own principles his position is untenable. His Biblical argument for moderate drinking does not prove that we should so drink now. It by no means follows, on Biblical principles, that a practice once allowable is always to be allowed."

The Buffalo *Christian Advocate* says:

"Now, we should like to know what hope there is of securing and maintaining a law that shall give license to only one seller 'to one thousand inhabitants in each town,' without first getting a majority of the people to adopt total abstinence?"

The *Episcopal Recorder* says:

"The attitude of so great and so good a man as the chancellor of the University of New York towards the temperance question must cause grief and surprise to many. The evils of moderate *drinking, as the inevitable* precursor of intemperance, seem to us

to be beyond contradiction. The drinking usages of society, from the days of Noah down, have only brought distress and anguish upon the world. Drunkenness has never existed unless introduced by those usages . . .

"If there was any necessity for the use of alcohol as a beverage we can understand that men should contend for the right to use it in moderation; but apart from its use in a medicinal point of view it cannot be shown to have ever been of benefit. It therefore passes our comprehension that any man can be found to defend its use in moderation even. To totally abstain from it as a beverage is safe for ourselves; it is of incalculable advantage by way of example to others—our brethren for whom Christ died—and it has yet to be shown that it has ever injured any one."

The *Evangelical Messenger* says:

"Dr. Crosby, chancellor of the University of New York, in a recent 'Monday lecture' in Boston, shocked the Bostonians, and the friends of temperance reform generally, by his defence of 'moderate drinking.' While we can admire the courage of a man who dares enunciate opinions that will leave him without a following—except that one of doubtful utility, the liquor interest—we cannot refrain from expressing our regret that he should lend the power of his great name and influence to justify a habit which the experience of years has proved to be as perilous as climbing along the crevice of a glacier or the mouth of the bottomless pit. The difference between a moderate and an immoderate drinker is often more fanciful than real."

The *Standard*, Chicago, says:

"We believe that it is Dr. Crosby's plan to regulate the trade in intoxicating drinks, so as to prevent the wholesale poisoning now practised, and so as to afford opportunity for the testing of his principle that restriction in the sale and moderation in the use of such drinks are what the case needs. We should respectfully submit to him that all the facts of the present situation testify to the utter abortiveness of all measures of this kind."

The Springfield (Mass.) *Republican* says:

"Dr. Crosby makes one great mistake upon the question of total abstinence, in relying so confidently upon the fact that a man may drink wine and beer and yet not become a drunkard. The temperance question is most vitally a question of the working

classes. They are the most under temptation, the most easily degraded to pauperism and crime in case of excess of indulgence. But for them moderate drinking means, not a glass of claret at a dinner-table, but an occasional drink of whiskey at a saloon, then semi-occasional drinks, then two at a time, and so on till everything is lost. And when Dr. Crosby talks to such people about the 'unmanliness,' the 'intimidation,' the 'deception' of total abstinence, and attempts to save the wines of polite society by saying that the State ought to suppress the sale of distilled spirits and license the other, he is playing with fire without the ghost of a chance of turning on his extinguisher."

The New York *Herald* says:

"Dr. Howard Crosby has raised a storm by his anti-prohibition speech, and it is not unlikely that it will in the end contribute largely to the cause for which he has such unbounded contempt."

In a letter to the *Boston Traveller* Hon. Neal Dow writes:

"Old temperance men like me are much puzzled to know how it can be that educated and intelligent men, especially if Christian men, can differ in opinion as to the causes and the cure of intemperance, unless influenced by interest, appetite, or passion, as intelligent men should not, as Christian men cannot, be.

"Dr. Crosby affirms that drunkenness does not come from drinking. I was astonished at that, as every abstainer may well be; but it is not worth while to do more than notice that amazing statement, which no drunkard even will deny to be entirely untrue. I assume that all the world except Dr. Crosby will admit that drunkenness comes from the drink, and the habit of drinking more and more from the first glass, it may be at the father's table, to the last glass preceding a robbery or a murder.

"All the doctor's talk about Bible wines and Christ's drinking habits contains not one word, or thought, or fact that is new; it has all been answered, and well answered, many times by many scholars as ripe as he can claim to be, knowing the Bible and Bible history, and the language of the Bible, and the Greek as well as he, whose conclusions were directly the reverse of his. . . .

"I assume that everybody knows, except Dr. Crosby, that drunkenness comes from the drink. Where does that come from? Through the open door of moderate drinking. There comes in its *train* upon the world a horrible procession of poverty, pauperism,

wretchedness, and crime. Sufferings without number, that can be measured by no scale of woe ; mumbling idiocy, wild insanity, secret plundering, bloody robbery, midnight incendiarism, and fearful murder ; women in want, wretchedness and rags ; help less children, knowing nothing but gaunt hunger, dreadful abuse, sin and shame—all these and more come in upon the world only through the open door of moderate drinking. We teetotalers are striving with all our might to shut that door to keep these horrors out. Dr. Crosby and others like him are struggling to keep it open.

"On both sides we are actuated by a purpose. We say if that door can be shut the morrow's sun would rise upon a sober world; there would be, there could be, no more drunkenness, and no more of the sin, shame, and misery coming from it. That and that only is our motive. We make great and many sacrifices of time, labor, money, and anxious care to accomplish it. Dr. Crosby and those with him resist with all their power. Why ? They have and must have some motive, as we have. What is it ? 'If that door be shut where and how can we obtain our drink ? Don't talk to us about the general good, the interests of the church; we will not consent to be shut out from our 'wine and mild beer.'"

THE VOICE OF SCIENCE.

THE following are some of the later declarations of eminent physicians and scientists concerning alcohol:

Dr. Benjamin Ward Richardson says:

"Alcohol produces many diseases; and it constantly happens that persons die of diseases which have their origin solely in the drinking of alcohol, while the cause itself is never for a moment suspected. A man may be considered by his friends and neighbors, as well as by himself, to be a sober and a temperate man. He may say quite truthfully that he was never tipsy in the whole course of his life; and yet it is quite possible that such a man may die of disease caused by the alcohol he has taken, and by no other cause whatever. This is one of the most dreadful evils of alcohol, that it kills insidiously, as if it were doing no harm, or as if it were doing good, while it is destroying life."

Of his research concerning alcohol, as a scientific enquirer, Dr. Richardson says:

"To the research I devoted three years, from 1863 to 1866, modifying experiments in every conceivable way, taking advantage of seasons and varying temperatures of season, extending observation from one class of animals to another, and making comparative researches with other bodies of the alcohol series than the ethylic or common alcohol.

"The results, I confess, were as surprising to me as any one else, They were surprising from their definitiveness and their uniformity. They were most surprising from the complete contradiction they gave to the popular idea that alcohol is a supporter and sustainer of the animal temperature.

"I. That it is an entire fallacy to suppose that alcohol, in any of its forms as intoxicating drink, is the gift of God to man.

"II. That if the habit of drinking intoxicating beverages is *never indulged*, it is never felt as a want.

"III. If this habit be indulged, the difficulties of throwing it off are tenfold increased.

"IV. You may further teach by history and example—but always better by example—that the hardest work, mental and bodily, is best carried out without the stimulating effects of this agent which so many look to for support in all their labors.

"V. That alcohol has no claim, in a scientific sense, to be considered as a sustainer either of bodily or mental life or work.

"VI. That in alcohol there is nothing that can build up any tissue or supply any force.

"VII. That in approaching the subject of temperance, and in showing the uselessness of the most mischievous of all agents within the reach of men, you are promoting a good which extends beyond your own time."

The following is from a declaration sent to the International Temperance Congress at Brussels, Belgium, August, 1880, by the council of the "British Medical Temperance Association," embracing in its membership upwards of two hundred leading physicians and surgeons of Great Britain, with Dr. B. W. Richardson as president, and J. J. Ridge, M.D., B.S., B.A., honorary secretary:

"Passing from the particular art of prescribing alcohol to our observation of the action of alcohol on persons generally—that is to say, to its employment as a beverage—we are led to the following conclusions:

"That alcohol cannot in any sense be considered as a necessity for the maintenance of healthy life.

"That it is not a food in any true and practical sense of that term.

"That labor of the severest kind, mental and bodily, can be carried on without it, and that the steadiest and best work is best done without it."

The International Medical Congress, Section on Medicine, held in Philadelphia, 1876, adopted the following conclusions concerning the use of alcohol:

"1. Alcohol is not shown to have a definite food value by any of the usual methods of chemical analysis or physiological investigation.

"2. Its use as a medicine is chiefly that of a cardiac stimulant and often admits of substitution.

"3. As a medicine it is not well fitted for self-prescription by the laity, and the medical profession is not accountable for such administration or for the enormous evils arising therefrom.

"4. The purity of alcoholic liquors is in general not as well assured as that of articles used for medicine should be. The various mixtures when used as medicine should have definite and known composition and should not be interchanged promiscuously."

About two hundred physicians, surgeons, etc., of New York, Brooklyn, and vicinity, recently signed the following medical declaration:

"1. In view of the alarming prevalence and ill effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from eminent English physicians the voice of warning to the people of Great Britain concerning the use of alcoholic beverages, we, the undersigned, members of the medical profession of New York and vicinity, unite in the declaration that we believe alcohol should be classed with other powerful drugs; that, when prescribed medicinally, it should be with conscientious caution, and a sense of grave responsibility.

"2. We are of opinion that the use of alcoholic liquor as a beverage is productive of a large amount of physical disease; that it entails diseased appetites upon offspring; and that it is the cause of a large percentage of the crime and pauperism of our cities and country.

"3. We would welcome any judicious and effective legislation —State and national—which should seek to confine the traffic in alcohol to the legitimate purposes of medical and other sciences, art, and mechanism."

The American Medical Association also adopted substantially the above declaration.

Dr. James Edmunds, of London, says:

"It is admitted by every one that alcohol is the cause of more than half the insanity we have. I am not so familiar with the facts on this subject here as I should naturally be at the other side of the Atlantic. . . . It is a fact which cannot be disputed, *that disease of the* liver, disease of the lungs, disease of the tis-

sues of the body, are induced directly by the use of alcohol, and that, as a general rule, you may say that where you have alcohol used most largely and most frequently there these diseases and degenerations in the tissues of the body become most marked."

Dr. Willard Parker, of New York, says:

"Alcohol has no place in the healthy system, but is an irritant poison, producing a diseased condition of body and mind. It has been demonstrated that the use of alcohol when employed moderately, as many young men often use it, as they think with impunity, makes the average of life thirty-five and a half, while that of non-users reached an average of sixty-four and one-sixth years, a difference of about twenty-nine years to each individual; a thousand individuals, 29,900."

Sir Henry Thompson says:

"I have long had the conviction that there is no greater cause of evil, moral and physical, in this country than the use of alcoholic beverages. I do not mean by this that extreme indulgence which produces drunkenness. The habitual use of fermented liquors to an extent far short of what is necessary to produce that condition, and such as is quite common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of observation during more than twenty years of professional life devoted to hospital practice, and to private practice in every rank above it. Thus I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink taken in the quantity which is conventionally deemed moderate."

Dr. N. S. Davis, of Chicago, says:

"The use of alcoholic drinks diminishes man's capacity to endure both mental and physical labor, increases his predisposition to disease, and shortens the average duration of life."

W. B. Carpenter, M.D., says:

'Alcohol cannot supply anything which is essential to the due nutrition of the tissues."

Albert Day, M.D., Superintendent of the Washingtonian Home, says:

"I have treated nearly 7,000 cases of inebriety, and eight-tenths of that number originated from wine and malt liquors."

THE VOICE OF SCRIPTURE.

FROM a vast number of authorities a few names are chosen of men no less able in scholarship than devout in life. They have this advantage over some others, that they wrote after having made a personal and patient examination of the whole Bible.

Rev. Dr. Adam Clark, on Gen. xl. 11, says:

"From this we find that wine anciently was the mere expressed juice of the grape without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the yayin [wine] of the Hebrews, the oinos [wine] of the Greeks, and the mustum [new fresh wine] of the ancient Latins."

Bagster's "Comprehensive Bible" quotes Dr. Clark with approbation.

Parkinson, in his "Theatrum Botanicum," says:

"The juice or liquor pressed out of the ripe grapes is called vinum [wine]. Of it is made both *sapa* and *defrutum*, in English cute—that is to say BOILED WINE, the latter boiled down to the half, the former to the third part" ("Bible Commentary," xxxvi)

This testimony was written about A D. 1640, centuries before there was any temperance organization.

Dr. Thomas Scott says:

"Heavenly blessings are represented by a cup of wholesome, exhilarating wine; but the wrath of God by a cup of wine mingled with ingredients of that kind which tend to produce fear, distress, and despondency; from this cup (not the other) the Lord dispenses to sinners."

Dr. Ralph Wardlaw, of Prov. xxxi. 4–7, says:

"I pity the state of that man's mind who can . . . allow himself to suppose that this passage contains an *inspired toleration of excess*—a permission and encouragement to seek relief in the insensibility of intoxication—to make wine the refuge from melancholy. Would it be fair to set this one passage against the whole Bible?—one text against its entire scope, and unnumbered positive, and pointed, and damnatory prohibitions? . . . But when men *do* take hold of a passage like this, and quote it with a leer while they are putting the bottle to each other's mouths, and drinking themselves drunk, they only discover the bent of their minds."

Dr. F. R. Lees says:

"In the Hebrew and Greek Bible a dozen words, with their special meanings, are all hidden under the English terms 'wine' and 'strong drink'; and some of these words clearly and undeniably denote *unfermented* and *unintoxicating* wine. About sixty texts of the authorized version refer to wine (or what is supposed to be wine) with approbation, where the context shows or implies it to be a natural and unfermented product. Not more than fifty-two texts can be *proved*, by the context, to refer to *intoxicating* wine, and not one of these is connected with the Divine blessing. On the contrary, one-half of them describe it as evil, as a mocker, and a stupefier, or else *prohibit* it, either in general, or in special cases."

Again:

"The Bible teaches clearly and fully by a series of continuous and consistent testimonies that intoxicating drink is an evil article, poisonous to the body, seductive to the soul, and corrupting to the circumstances of man; or to put the idea in another shape, we hold that the Bible vindicates its claim to inspiration by having anticipated on this point the fullest witness of science and having exhausted the teachings of human history."

Rev. James Smith, M.A., says:

"We submit upon the whole question that Scripture teaching cannot be held as sanctioning or commending any kind of intoxicating liquor, that all its statements, examined in the light of

science, experience, and history, are capable of a more satisfactory explanation without the necessity of, that any such sanction is given, and that even if it were given to such fermented wine as was in common use in those days, no argument can warrantably be based on that in favor of our own drinking usages. . . . A thorough examination of the subject shows that the Bible is slandered when it is represented as sanctioning such drinking usages as ours, which are the giant curse of our country and the great enemy of religion; and that Scripture teaching, when rightly read and impartially interpreted, is in perfect harmony with the teaching of science and the testimony of experience.

"We find, then, that the temperance reformation is in perfect harmony with Scripture principles bearing on personal religion, our duty to our neighbor, and to the cause of God. In view of the relation which drink, and the fashions and customs associated with it, bear to the true character and work of the Christian church as a witness for Christ, does he not say to all his professed followers through the temperance reformation: 'Lovest thou me more than *these*?'"

Rev. Dr. George Duffield says:

"Never has there been a book more abused by wine-bibbers and drunkards, for their justification or excuse, than our English version of the Bible. . . . The contrast given in the sacred Scriptures between the wine that intoxicates and that which contains not alcoholic poison is too strong and clear to admit of appeal to them, with any hope of success, by the advocates of moderate drinking. . . . Let all the passages in which wine, according to our English translation, is spoken of be examined in the original, and due respect be paid to the import of their terms, and there will not be found any approval, direct or indirect, of drink that intoxicates."

Dr. Dawson Burns, in "Christendom and the Drink Curse," says:

"From all that has been advanced it appears a reasonable conclusion that the regard to personal well-being which Christianity enjoins, not only for the sake of the individual himself as a unit, but also for the sake of the society of which he is a living factor, is better complied with by abstinence from alcoholic beverages than by most-carefully regulated use."

Tayler Lewis, LL.D., says:

"Anti-temperance critics are fond of charging the zealous temperance advocates with perversions of Scripture and strained interpretations. This is doubtless true in some cases, but the fault is far more apt to be on the other side. The whole scope and spirit of a precept is often overlooked by the wine advocate, and some mere contrast or illustration (belonging not to the inspired heart of the passage, but to the necessarily imperfect human language in which it is conveyed, and to the imperfect human knowledge which is an inseparable accompaniment of such language) is elevated into all the dignity and authority of a *precept*, commanding us directly to drink wine, as though it were good *per se*—a duty, in fact, the neglect of which would be the slighting of the Divine beneficence. The much-talked of sin *per se* of the other side, however strained and harsh it may sometimes appear, is far more sound and rational. Thus, for example, Proverbs xxxi. 6, 7 is taken by some as not only a perfect justification of wine-drinking as a common practice but even as a command to do so in certain cases. When we look, however, at the whole passage, and study its spirit, we find it to be one of the strongest abstinence texts in the whole Bible."

Rev. Dr. Albert Barnes, in his commentary on John ii. 10, says:

"The wine of Judea was the pure juice of the grape, without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication."

Dr. Patton says:

"All acquainted with Mr. Barnes know that he would not make such a statement until he had given the subject a patient and thorough examination. Having scrutinized all the authorities, he has thus recorded upon the printed page his clear and honest convictions."

The Rev. Dr. Jacobus, commenting on the wine made by Christ, says:

"This wine was not that fermented liquor which passes now *under that name*. All who know of the wines then used will

understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities such as we here get in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were least strong."

Dr. John J. Owen, in his "Commentary," says:

"As wine was a common beverage in that land of vineyards in its unfermented state, our Lord most likely drank it."

Dr. Patton adds:

"The Saviour did not turn aside from his work to clear himself from the charges which malignity and falsehood brought against him. He simply said: 'Wisdom is justified of her children'—that is, 'My work and my character will ultimately shield me from the power of all false accusations. Those who know me will not be affected by them, and those who hate me will not cease from their calumny.'"

Dr. Eliphalet Nott, president of Union College, says:

"That unfermented grape-juice was called wine is as apparent as it is that it was used as a beverage. It was not only called wine, but it was also accounted to be 'good wine.' . . . The juice of the grape in its natural state is either wine before fermentation or it is not. Be it, then, that before fermentation, though often called wine, it is not so, but merely something else out of which wine is made. This admitted, then all the commendations of the fruit of the vine previous to fermentation, with which the Bible abounds, *are not commendations of wine at all, but merely commendations of that out of which wine is made;* and all the condemnations of wine with which the Bible also abounds are condemnations of the fruit of the vine, not before but after fermentation, and are therefore condemnations not of that out of which wine is made, but condemnations of the veritable article made—WINE ITSELF."

Again asks Dr. Nott:

"Can the same thing in the same state be good and bad, a symbol of wrath and a symbol of mercy, a thing to be sought after and a thing to be avoided? Certainly not. And is the Bible, then, inconsistent with itself? No, certainly."

Rev. Dr. William Patton says:

"More than thirty-five years since, when revising the study of Hebrew with Professor Seixas, an eminent Hebrew teacher, I submitted to him the collation of texts which I had made with the request that he would give me his deliberate opinion. He took the manuscript, and a few days after returned it with the statement: 'Your discriminations are just; they denote that there were two kinds of wine, and the Hebrew Scriptures justify this view.' Thus fortified, I hesitated no longer, but, by sermons and addresses, made known my convictions."

Commenting on Gal. v., 19–24, Dr. Patton says:

"Temperance, which is self-restraint *from*, and not *in*, the use of whatever is injurious, is here placed in opposition to drunkenness. To be safe, abstain."

Again, closing his work "Bible Wines," he says:

"Besides these testimonies, a goodly number of men, well read in ancient lore and learned in the original languages of the Word of God, have, by patient study, been led to the same conclusion. The company of such is rapidly increasing both in Great Britain and America. We do not despair, but confidently believe that the time is not far distant when no drinker, nor vender, nor defender of alcoholic wines will find a shelter and a house of refuge in the Scriptures of God. LET THERE BE LIGHT!"

Dr. G. W. Samson says:

"The Egyptians and Hebrews had an unfermented wine, as a chain of authorities from Moses, the historian and lawgiver, to Fuerst, the latest Hebrew lexicographer, attest. . . . Modern investigations lead to the conclusion that *tirosh* was *must*, or unfermented wine. This will appear—for the testimonies to this effect are numerous, and their study most effective—by the tracing of its Hebrew origin, of the cognate Arabic, of the Greek translation made about B.C. 800, of the Talmud comments, of the Latin version of Jerome, prepared about A.D. 400, and of several later versions. . . . 'Wine is a mocker'; 'At the last it biteth like a serpent'; 'It is not for princes to drink wine'; these are unqualified in their declaration, and hence all qualified utterances that seem to modify their manifest assertion should not override but *be made to harmonize* with these declarations."

Prof. Moses Stuart says:

"'Facts show that the ancients not only preserved their wines unfermented, but regarded it as of a higher flavor and finer quality than fermented wine.' There is no ancient custom with a better amount and character of proof than this. . . . My final conclusion is this—viz., that whenever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean—*only such wine as contained no alcohol that could have a mischievous tendency;* that wherein they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean *only alcoholic* or *intoxicating wine*.

"If I take the position that God's *Word* and *works* entirely harmonize, I must take the position that the case before us is as I have represented it to be.

"What, then, is the difficulty in taking the position that the *good and innocent wine* is meant in all cases where it is commended and allowed; or that the *alcoholic* or *intoxicating wine* is meant in all cases of prohibition and denunciation?

"I cannot refuse to take this position without virtually impeaching the Scriptures of contradiction or inconsistency. I cannot admit that God has give liberty to persons in health to drink alcoholic wine without admitting that his *Word* and his *works* are at variance. The law against such drinking which he has enstamped on our nature stands out prominently—read and assented to by all sober and thinking men; is his Word now at variance with this? Without reserve, I am prepared to answer in the negative."

Rev. Canon Farrar, D.D., F.R.S., says:

"When a youth I was mainly a water-drinker. When I was an undergraduate, although I had heard little or nothing of the temperance movement, I never had once a bottle of wine or spirits of any kind in my rooms. When I became a man, my thoughts and energies were greatly turned in other directions, and if I thought of total abstinence at all (which I scarcely ever did), I regarded it as a somewhat harmless but perfectly amiable eccentricity. It was only two years ago that my attention was first seriously called to the enormous evil of drink, and to the immense misery it is causing not only throughout the length and breadth of this land, but almost even the entire world. And when I came

to London, from the first moment when my attention was called to it I almost entirely ceased to touch any fermented liquor; and seeing what I did see—for I suppose none but a London clergyman in such a parish as mine really knows the extent of the evil —I saw it would become inevitable for me very soon to sign the pledge. But I did not wish to act hastily in the matter, or to plunge into it in a sudden fit of enthusiasm. There were certain facts about which I wished to speak from my own knowledge, and certain truths which I wished to resolve from my own experience, and therefore, though I continued to drink water, I did not always refuse wine, for reasons which were well known to my friends, until about a year and a quarter ago, when I signed the pledge at the offices of the Church of England Temperance Society."

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